



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



HN 39XJ I

KE 2954



Ant. 1100
1100
1100

Ant. 1100
1100

Ant. 1100
1100

0

ENTIRE HOLINESS:

AN ESSAY

BY

REV. JOHN H. WALLACE,
OF THE GENESEE CONFERENCE OF THE M. E. CHURCH.

"Prove all things ; hold fast that which is good."—ST. PAUL.

AUBURN:
WM. J. MOSES.
1853.

ke 2954



Mrs. Edward Clarke Fag, Jr.

Entered according to Act of Congress, in the year 1853, by
JOHN H. WALLACE,
in the Clerk's Office for the Northern District of New York.

STEREOTYPED BY DERBY AND MILLER,
AUBURN, N. Y.

INTRODUCTION.

THE following pages would not have been prepared but at the request of several in the ministry, whose age, talents, and position in the Church, qualified them to judge whether any thing of the kind was demanded by the peculiar phases which certain teachings on the subject of holiness had taken upon them in this eventful period of novel views. So many works had been already published on this subject, that the author felt a diffidence in presenting any thing further of the kind. But various articles, recently put forth, and strong agitations touching the method of obtaining the blessing, and the matter of professing it, had so confused and unsettled many, that it was deemed important something should be furnished, if possible, which would disentangle those who had been thrown into trouble, and encourage such as had become disheartened. How far these pages may go towards accomplishing this end, must be left for the future to declare. The writer simply avows sincerity and honesty of purpose, and faithfulness of effort. Perhaps an apology will be thought due for the non-appearance of quotations from Mr. Wesley, and other authors on the subject of holiness.

The sole reason for this is, that it would have extended the work beyond its contemplated size, and created the necessity of purchasing the same matter twice over, in all cases where a copy of each should be obtained. This increase of expense might hinder the present volume from finding its way into hands where it might otherwise go to accomplish its mission. If any desire to know whether the views here embodied are Wesleyan, they have only to compare them with what Mr. Wesley has written on this subject. If it should be thought that the chapter on Justice and the claims of the law, is discordant with his views, let his description of the character of a Methodist be consulted, in which he insists that the person he describes obeys the law, not in some points barely, but in all points; and that with all his might. Let it be distinctly marked that our argument maintains that the claims of Justice required that satisfaction should be made in the provisions of the atonement, for all the disabilities of our race which were the result of the first transgression, in order that the race might be propagated, and still continued under a law which only claimed the amount of ability remaining.

The admission sometimes made, that we are only able to keep the law of love, which falls short of the claims of the *moral* law, places us where it is impossible to escape the charge of admitting the necessary continuance of sin. For if a violation of the moral law is not sin, then there is no sin. But the course pursued in the argument alluded to, is deemed to be

clear of this charge, and at the same time it awards to the claims of Justice a complete satisfaction in the provisions of the atonement.

The paucity of argument on the doctrine of holiness as a separate article, seeks its apology in the several arguments on the same topic interspersed through other articles, and also in the abundant discussion that has been before the public for years past on that subject. A sufficient amount is here introduced to prove the doctrine rational and scriptural, without entering into the metaphysical subtleties, and answering the curious objections, which have been met and considered in other works.

The address to seekers of holiness is designed to fix a thorough conviction in the mind, not only of the necessity of the work, but also of the nature and extent of the blessing. No doubt can be entertained that a superficial experience, and hasty and unwarranted professions, have been productive of more or less evil, in many parts, for some years past. While the present work has been intended to correct these evils, there has been no design to discourage a rational, scriptural, and thorough work of holiness. On the contrary, an earnest effort has been made to promote a deep and genuine experience; one that might stop the mouths of gain-sayers, and prove salutary and healthful to the Church. To accomplish this, the appropriate evidences and fruits of such a state have been described and insisted on, and several directions have been given as to the time, place, and manner of declaring the work.

There are also added some advices to those who profess holiness. These are intended as faithful guards against any decline, and also as important helps to a perpetual growth in grace. In short, the work, as a whole, has been designed to meet the exigencies of the present times; to furnish clear and definite directions as to the manner of obtaining the blessing, as well as a protection against all defective experience, and all empty, heartless professions of the same.

The full, efficient, Bible measure, is defended and urged, and every spurious article is discarded. This said, the book is commended to the serious perusal of inquiring minds, with the prayer that it may accomplish the great ends proposed.

THE AUTHOR.

CONTENTS.

CHAPTER I.

JUSTIFICATION AND REGENERATION.

Justification—Regeneration—Their Nature, Distinction, and Blessedness—The Power of Sin broken—Great Inward Comforts—Sin not Excluded—Some have Erred, Judging they were Purified when Pardoned. - - - Page 11

CHAPTER II.

DOCTRINAL HOLINESS.

Holiness proved Attainable from the Will of God—From His Commands—From Apostolic Exhortations, &c.—These apply to Probationers only, - - - - - 21

CHAPTER III.

PERFECTION.

Absolute—Angelic—Adamic—Christian Perfection. - 26

CHAPTER IV.

JUSTICE.

Its Claims fully met by the Provisions of the Atonement—Claims of the Law—Not Abrogated—Adapted to all Varieties of Capability—Obeyed through Grace. - - - 35

CHAPTER V.

CONVICTION FOR ENTIRE HOLINESS.

Its Nature and Extent. - - - - - Page 48

CHAPTER VI.

SCRIPTURE TESTIMONY.

Extent of the Work—Import of Terms, Promises, &c.—
Physical Defects not Barriers to Perfect Purity; neither
Error nor Temptation—Security of Justication—Why it
is necessary to seek Entire Holiness. - - - - - 53

CHAPTER VII.

ADDRESS TO SEEKERS OF HOLINESS.

Their Struggles, Conflicts, Sorrows—Must welcome the
Light—Set their Faces against all Sin—Great Changes
of Emotion will be Realized—Settled Purpose Necessary
—Exposition of Luke 11 : 24—Error on Faith Corrected—
True Saving Faith Described. - - - - - 66

CHAPTER VIII

FURTHER ADDRESS TO SEEKERS OF HOLINESS.

Some have Failed of Genuine Experience—The Day of Trial
Exhibits what is Solid—This should be sought with Dili-
gence—Deep Conviction produces strong Emotion—None
should Shrink from it—Deep Emotion inspires Earnest
Seeking. - - - - - 79

CHAPTER IX.

PROGRESSIVE HOLINESS.

Hinderances to Speedy and Full Conviction—The Work not
Complete at Justification—Must be Advancing while

CONTENTS.

ix

Peace is Retained—Progression does not imply Tardiness
—Witness of the Spirit Necessary—Witness of our own
Spirit—Both Necessary for Safety. - - - - Page 83

CHAPTER X.

EVIDENCES OF A SANCTIFIED STATE.

Witness of our own Spirit—1. Perfect Meekness—2. Perfect
Patience—3. Perfect Humility—4. Perfect Faith—5. A
Rectified Conscience—Witness of the Spirit Described. 105

CHAPTER XI.

DIRECTIONS TO SUCH AS HAVE LOST THE BLESSING OF HOLINESS.

If the Blessing was forfeited by Actual Offence, or Neglect
of Duty, Justification was lost also—A state of Guilt irrec-
oncilable with a state of Justification—Pardon to be first
regained, then Holiness without delay. - - - - 111

CHAPTER XII

PROFESSION OF HOLINESS.

When to be made—Where to be made—How to be made. 118

CHAPTER XIII.

ADVICE TO THOSE WHO PROFESS HOLINESS.

Cautions against Unkind Treatment of those who are Un-
sanctified—Against Vain Ambition—On Temperance—
Against Idleness—Against Censoriousness—Against Spir-
itual Pride—Against Evil-Speaking—Cultivate Benevo-
lence—Against trivial Sins—Against Mysticism—Study
the Word—Be a growing Christian—Keep a Single Eye—
Live by Faith—Live in Prayer—Aim at maintaining the
Perfection of Love. - - - - - 131

ENTIRE HOLINESS.

CHAPTER I.

JUSTIFICATION AND REGENERATION.

Justification—Regeneration—Their Nature, Distinction, and Blessedness—The Power of Sin broken—Great inward Comforts—Sin not Excluded—Some have Erred, judging they were Purified when Pardoned.

As preliminary to entering upon the great doctrine of Christian Holiness, it seems important to notice briefly what must necessarily precede this state of entire purity, viz: the forgiveness of sin, or justification. This consists in absolving or releasing us from the penal consequences of past sins, and accounting us, through Christ, as innocent as though we had not offended. The act of pardon transpires in the Divine mind, and can be known to us only by some communication therefrom; and because God has by this act taken us into his favor and accepted us, he sends into our hearts the testimony of the

Spirit to certify it to us, and to cry, "Abba, Father." The consequence to us is, a removal of all the guilt and burden of sin from our consciences, and a sense of tranquillity of mind.

The act of justification, viewed in the abstract, or apart from every other element of Christian experience, does not include any measure of love to God, nor any of the meekness, patience, and humility, which are essential to a renovated nature. Nevertheless, these fruits are immediately produced by the Spirit, which brings to us the assurance of pardon: so that we are at this very time, and by this self-same Spirit, "begotten again," or regenerated. This new birth, or quickening, from a state of spiritual death into a life of righteousness, accomplishes a great change in our *nature*; whereas, justification simply changes our *relation*, from that of condemned criminals to the condition of pardoned subjects. The work of regeneration plants in us the germs of all holy affections, and while this state is retained, these are so invigorated and sustained that we are not under the dominion of sin; its power is broken by the life-giving energy of the Holy Spirit.

This is indeed a great change, a passing "from death to life;" a coming out of darkness, the thick terrible darkness of guilty night, into marvelous light,—the light of heavenly smiles;—a deliverance from bondage—the most abject slavery of sin and satan, into the glorious liberty of the sons of God. Great are the comforts, and bright are the hopes and prospects of such a state. The peace, the love, the joy, often bear the soul away with wonderful transports towards that higher region to which the affections are now tending.

Still, at this point, we are not complete in Christ; the controlling power of sin is broken indeed, and we have the victory over it through our Lord Jesus Christ; but much of its presence yet remains, and often struggles with amazing force to regain its lost dominion.

Let us not look upon it as a matter of surprise that these evil workings are yet found within us; they are only the roots which produced those outward sins that became so alarming to us, a short time since;—that so burdened us with a sense of guilt, and the fearful forebodings of coming wrath, and over

which we shed so many tears. Then our chief concern was to be saved from the power of sin,—to be delivered from the intolerable weight of condemnation, and shielded from the dread vengeance of our final Judge. On this point we fixed our streaming eye, and toward this the strong current of our souls went forth. Our tears flowed for actual sins, for previous rejections of mercy and abuses of the Holy Spirit. The fervent prayer from a smitten heart was, “*God, be merciful to me a sinner.*” It was a matter of great joy that we were heard, that our pardon was sealed, that the anger of God was turned away, and our sense of guilt removed. But we need not wonder that a work was not wrought for which we had not prayed,—that of entire holiness: a work that had not, at least in its completeness, come up before our minds. For wise reasons, no doubt, our merciful God does not disclose to us at once, all our inward corruptions and outward sins. The sight might be too overwhelming; it might either extinguish all hope of salvation, by sinking us into motionless despair, or so trench upon our moral freedom, by a sort of coercive influence, as to taint the very act of surrender with un-

acceptability to God. We do not affirm that there are no cases in which God instantly and entirely sanctifies, but they must be exceedingly rare, and even in such cases there must have been conviction of inward as well as outward sin, and a seeking with Godly sorrow, by faith, for deliverance from both.

The vast majority of cases are certainly of another character. The remains of the carnal mind are usually felt after justification, and that, too, where there has been no decline, but a constant pressing forward in the discharge of every duty. If, as some have taught, sanctification is complete at justification, then ministers have no right to urge *Christians* to "go on unto perfection," or to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." As these directions belong to those who are *not* perfect, if all who are converted *are* perfect in holiness, then these lessons must be given exclusively to sinners. But this is directly adverse to the apostle's course, as he certainly gave these instructions to those who were already partakers of justifying grace. But what are Christians to make of the inward conflicts they have, with the

struggles of pride, impatience, and anger? Are these consistent with entire purity, and can they go with us to heaven? Certainly not; the very thought is preposterous. Is it not dangerous then, to believe that we are cleansed the moment we are converted? Shall we be likely to seek any further cleansing, while we believe ourselves already pure? Never:—it is contrary to the very laws of mind. No one who thinks himself whole, seeks a physician.

But this theory of complete sanctification at the moment of justification, is overturned by the experience of thousands. They have felt these strong tendencies to sin after their conversion, and they have grappled with them in many a conflict; they have cried to God against them in all the earnestness of believing prayer, and cast themselves upon the Saviour in utter self-desperation:—the commotion was ended, and there was a sweet, heavenly calm; their inward foes were no more. The light was shining in meridian brightness:—the spiritual vision was sufficiently clear to discover every mote that floated around;—search was made through every avenue of the heart with severest scrutiny, but no fragment of the

carnal mind could be detected. Outward troubles came;—contradiction, reproach, insult, abuse, but all within remained in heavenly sweetness. The fierceness of inveterate enemies raged;—pity was stirred to its ocean depths, and poured its oblation of tears, but there was no motion of revenge. "Father, forgive," not only escaped in words from their lips, but rose embalmed with the fragrance of compassionate pleading to the inner court of the upper temple.

And was this all delusion? Was it the wild dream of a frenzied brain? No, verily; these had perception, reason and consciousness equal to other men. And they had honesty too, and vigilance, and carefulness. They were sober, deliberate, earnest, and persevering. They had heard of deception, and wild-fire, and fanaticism, and had watched and prayed against them; and God had heard the prayer, and had thrown around them the shield of his power, and poured within them the riches of his mercy. They were saved. They knew it, they felt it, they confessed it; and they diffused it all abroad in the sweetness of their spirit and in the purity of their lives.

How is it, then, that some have fallen into such a mistake in regard to this matter? How have they come to the conclusion that they were entirely cleansed at the time of their justification? Perhaps by being so transported at first, so filled with joy at the great change they had experienced, in having their feet taken out of the horrible pit and miry clay, and in coming up out of the gloomy depths of sin into the unclouded prospect of a blissful immortality; by having the eyes of their understanding so enlightened and fixed on their heavenly home, that all the motions of inbred sin were for the time suspended. It is not at all marvelous that they should now have no discovery of their heart corruptions, seeing they are wholly occupied with the new prospect that stretches away into the glorious future. Their associations also are new and enamoring:—the fellowship of saints, the Christian greetings, the seasons of social prayer and religious exercises, all absorb the attention and divert it from these discoveries of inward sin. While in this state, it is very possible to conclude that there is no evil in the heart;—that the work of renovation is complete, especially as every thing appears

so entirely new. The Bible, Christians, ministers of the Gospel, the preached word, prayer, religious duties, and the works of nature, are all now clad with celestial beauty, and possess a moral charm never discovered before. If, however, we make up our minds that we are fully cleansed, we shall soon find occasion to change our views, or we shall be brought into a painful dilemma. We shall come in contact with things that will awaken our slumbering corruptions, and we must abandon the view we had entertained of our religious state, or feel compelled to admit, either that we have backslidden from God, or that we were never converted. If we conclude we have not been pardoned, we may labor in vain to obtain an experience more clear and satisfactory; and if we admit that we have backslidden, we shall find it impossible to discover how we have fallen. If we can see no way in which we have offended God, we can feel no guilt, and all condemnation for former sins having been previously removed, we can feel no sense of the Divine displeasure, and therefore we shall not know what to make of our condition. Such will be the perplexity into which we shall be liable

to fall, if we adopt the theory above named. Let all beware, then, how they involve themselves in such difficulties, and let them keep at the utmost distance from ground so dangerous.

CHAPTER II.

DOCTRINAL HOLINESS.

Holiness proved Attainable from the Will of God—From His Commands—From Apostolic Exhortations, &c.—These apply to Probationers only.

BEFORE entering directly upon the nature and extent of sanctification, it may be of some importance to give a brief doctrinal view of the subject.

The true import of the terms perfection, holiness, sanctification and the like, must be determined by an impartial examination of the connection in which they occur; but whether such a state as that denoted by these terms is attainable in this life, is a matter to be settled by a course of sober reasoning from the Holy Scriptures. The design of the present work does not admit of a very extended argument, yet something of the kind seems necessary, to clear away certain difficulties that have been either designedly or unwittingly thrown in the way of serious inquirers after the right path. The Scriptures declare

expressly, "It is the will of God, even your sanctification." Now if it is his will that we should be sanctified, then he must desire that we should have the helps necessary to its accomplishment; and if he wills that we should have such helps, he will furnish them, or he is unable to do so. To say he is unable, is to limit his power. Therefore, whatever God wills concerning us may be done, unless our will shall oppose its accomplishment; as it is not conceivable that any thing else can be a fatal hindrance.

Again: God commands, "Be ye holy, for I am holy." Christ teaches, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If God commands what is impossible, or what he does not empower us to perform, then he acts unreasonably, and is justly chargeable with being a hard master. This he most positively denies, by asserting that his "ways are equal," and by pressing the unanswerable inquiry, "What could have been done to my vineyard that I have not done in it?" Again, the apostle exhorts, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." "Follow peace with all men, and holiness,

without which no man shall see the Lord"—
"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." All these exhortations urge us to the attainment of what is practicable, or they are useless; nay, they are worse than useless,—they are manifestations of dishonesty or folly.

But this work of holiness may be accomplished, because provision is made expressly for this purpose in the atonement. Christ "gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people." This purification cannot take place after death, because then, "He that is filthy shall be filthy still."—Therefore, if the atonement is to purify us, it must effect that work here, or fail to accomplish it at all.

Another proof of this doctrine is found in the promises. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All the promises of purification apply to us only as moral agents in a state of probation; and therefore are applicable to us in the present state alone. No repentance or faith can be

exercised after probation is ended ; and if the work of cleansing is to be performed *irrespective of our agency*, then why is it not done in the very morning of life ? seeing the influence of a whole life of holiness would be vastly more promotive of the glory of God and the good of mankind, than a life of impurity.

But if *death* completes the work of holiness, then why are *we* exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" There is no other alternative then, but to reject the plainest passages of the Bible, or to allow that sanctification is attainable in this life. If God wills it, commands it, and provides for it in the atonement; if he has addressed "exceeding great and precious promises" to us for the express purpose that we should lay hold of the blood of sprinkling and "be made partakers of the Divine nature," then it is clear that this purification is intended to take place in conjunction with the appropriate exercise of our moral agency; and that when the conditions shall be met which are required at our hand, this great work will be accomplished. Any delay of the work beyond the period necessary to ac-

quire a knowledge of its nature and extent, and the conditions of its attainment, is justly chargeable on ourselves. It cannot be argued that these conditions are impracticable on our part, because this would impugn the wisdom and justice of God, who has prescribed the terms and adapted them to our peculiar state. Nor can it be conceived that either the truth or power of God will fail, when we comply with the terms he has appointed. Heaven and earth may pass away, but not one jot or one tittle of his word shall fail. The majesty of his power is irresistible by any agency in heaven, earth, or hell, when his wisdom, and justice, and goodness, and truth, have marked the pathway of its all-conquering energy. Well may we sing,—

“Triumph and reign in me,
And spread thy victory;
Hell, and death, and sin control;
Pride and wrath and every foe,
All subdue; through all my soul
Conquering, and to conquer go.”

CHAPTER III.

PERFECTION.

Absolute—Angelic—Adamic—Christian Perfection.

WE next proceed to consider the term perfection in its different applications—to God, to angels, to Adam, and to Christians.

There is *absolute* perfection only in God. This consists in the possession of natural and moral attributes which admit of no enlargement. There can be no accessions to his wisdom, knowledge, or power. There is no perplexing, bewildering, or baffling his skill—there is no concealment from the glance of his omniscience, either in time or space;—in the dark antiquities of the unbeginning past, or the endless obscurities of the interminable future; beneath the shade of unnumbered worlds, or in the lone depths of illimitable extent. No energy can cope with his omnipotence. All energies and all influences move on or stop at the nod of his power. So of his moral perfections. His love is an ocean as

fathomless as immensity; his justice and truth are as unbending as the pillars of his throne; and his holiness is as intense as his justice is inflexible. Up to this perfection neither man, nor angel, nor seraph, can ever come. *This* is absolute perfection.

We next glance at angelic perfection. This embraces capabilities, far greater than ever fall to the lot of man; perfectly free from all moral taint, and harmoniously employed to their utmost, in obedience to the Divine will. Angels excel in strength. Their extent of vision also, is vastly wider than that of human beings; and their acuteness of perception, and discrimination of moral qualities, must be far greater than any thing known among men. Still their perfection falls infinitely below that of Him whose attributes and glories are without limit.

Adamic perfection occupies a lower rank still. Though all the physical, mental, and moral powers of our first parents were unimpaired, and perfect harmony reigned throughout the whole; yet the material body was confined to earth, and consequently limited to a narrower prospect, and a more stunted field of operations and associations, than that

of angels. All these powers were constantly and fully devoted to the service of their Divine Author; and any intermission or falling off from this service would have marred its perfection. But Christian perfection falls below that of Adam. The race having been propagated according to the Divine arrangement in the stupendous provisions of grace, yet under the malediction of death and all its associate frailties and physical disabilities, no perfection can now be reached which does not take in, and correspond with this arrangement. It is unreasonable to suppose that God should demand of men, thus propagated, and thus doomed, a perfection of service that must necessarily displace the very feebleness and mortality which his own decree had made inseparable from their present state.

That primeval perfection, then, of our physical powers, is no longer practicable in this mode of being; nor is it demanded. And yet the moral law is neither abrogated, nor lowered in its claims. It asks all there is, and all there can be of us, under this new condition of our being;—the utmost physical and mental power which the entailed curse of our frailty and death will allow, and the

purest and most exalted exercise our moral and emotional nature can attain by the omnipotence of grace. And though such perfection of understanding, of reason, memory, and perception, as belonged to original innocence cannot be regained till we pass to another world, yet there may be a perfection of *faith*, excluding all *doubt* as to our religious state, and all wavering in regard to the truthfulness of any declaration in the sacred word; and a perfection of *love*, excluding all *revenge*; a perfection of *meekness*, excluding all *anger*; and a perfection of *humility*, excluding all *pride*. This *moral* perfection is what the law requires, and what the provisions of grace have made practicable. This perfectly conforms us to the moral image of Christ, and qualifies us for the associations of the heavenly world. Here we become complete in Christ, being "renewed after the image of Him that created us in righteousness and true holiness." We become "dead indeed unto sin, but alive unto God through Jesus Christ our Lord;" we are made free from sin, having our fruit unto holiness, and the end, everlasting life. "Every thought is brought into captivity to the obedience of

Christ," and we are enabled to "walk in the commandments and ordinances of the Lord blameless." "We walk as Christ also walked, who did no sin, neither was guile found in his mouth."

Now, though this is not *Adamic* perfection, from which all error and infirmity are excluded; nor *angelic* perfection, embracing the complete consecration of more elevated powers; nor *absolute* perfection, that admits of no increase of moral excellence,—yet it is the perfection of the Christian graces:—"The measure of the stature of the fullness of Christ," in which there is "neither spot nor wrinkle, nor any such thing." The spirit of holiness has the entire occupancy of the inner man, and "keeps under the body, bringing it into subjection;" admitting no thought, desire, or appetite to have place, which militates against the glory of God. This state does not release us from temptation, to be sure, but it "provides a way to escape, that we may be able to bear it." No evil suggestion to the mind becomes sin, till it is cherished. The vilest of these were presented to the Savior, who "was tempted in all points like as we are, yet without sin." This state of

holiness not only secures us against all *injury* from temptation, but it actually compels the sorest trials and sharpest conflicts to heighten and increase the richness of all our moral qualities. As our trials increase, gracious and supporting influences increase also.

A martyr's trial secures the invigorating energy which results in a martyr's triumph, and a martyr's crown. Great heaviness, through manifold temptations, may weigh us down with distress, and bitter cups of blighted comforts and painful bereavements may be pressed to our lips, till the fountains of sorrow are unsealed: yet all this may transpire without the slightest alienation from God, or the least conceivable taint of sin. Trials patiently borne, and temptations faithfully resisted, leave no spot on the soul.

Ignorance is not excluded by Christian perfection, nor is it a barrier to holiness, provided it be not an ignorance of such moral truth as is necessary to acquaint one with the nature and extent of the blessing, and the method of its attainment; or ignorance that might have been avoided by a faithful effort to know the Divine will. We cannot know *all things*, neither in this world nor in the

world to come. Nor do angels, nor the highest orders in heaven, know all things. Their fund of knowledge will doubtless be increasing to all eternity. Whether they endeavor to form conceptions of things beyond the limits of their actual acquaintance, we have no means to know; yet it is certain they have "desired to look into" the great plan of human redemption, of which plan they must have been more or less ignorant at the time, and if that desire was not instantly met by an appropriate unfolding of the wondrous scheme, it is conceivable, at least, that they might have entertained erroneous views respecting it. Their unavoidable ignorance was no crime, nor was their desire to look into these things, so far as any intimation is given. If they erred in any judgment they possibly formed respecting this plan, or its development, it could not have resulted from moral defection, but from incapacity of intellect to grasp the vastness of its extent, or the profoundness of its skill; and such error would hardly be pronounced sinful. Hence we infer that the ignorance of any class or grade of beings, which has not originated in their own fault, cannot be considered a crime.

Nor can any languor, any sluggishness of thought, or dullness of apprehension, which has not grown out of some avoidable violation of the physical, intellectual, or moral laws of our being, be justly denominated sin. So long as we give our best attention to the word of truth, fully opening our eyes to every ray of light, and availing ourselves of all the gracious helps that are afforded,—faithfully resisting sin, and bearing the cross, giving our renovated hearts up to the universal and hallowing control of love;—so long as we thus keep a single eye, receiving all that Heaven is ready to bestow, and doing all that grace can empower us to perform, we are “perfect and entire, wanting nothing.” We shall have a thousand humbling views of our littleness, our ignorance, our errors; and sigh “to depart and be with Christ, which is far better;”—we may groan in this tabernacle, being burdened, and earnestly desire to be clothed upon with our house from heaven; but none of these things will bring a sense of guilt. We may grieve that we can wield no greater moral power over men, that we fall so far short of that spiritual force we might have possessed, but for our early neglects of

religion ; and yet we may feel that the blood of Christ cleanses us from all sin, and that for those very neglects and deficiencies we have obtained pardon through the blood of atonement, and that now the righteousness of the law is fulfilled in us, while we walk not after the flesh, but after the Spirit ; “that the law of the spirit of life in Christ Jesus has made us free from the law of sin and death.” Here faith, hope, and love, all abide in their completeness ; but the great presiding grace is *love, perfect love.*

CHAPTER IV.

JUSTICE.

**Its Claims Fully Met by the Provisions of the Atonement—
Claims of the Law—Not Abrogated—Adapted to all Vari-
eties of Capability—Can be Obeyed through Grace.**

As we have already affirmed that the moral law is neither abrogated nor lowered in its claims, in order to adapt it to the condition of our fallen race, we wish now to present a few thoughts, to show how it is that this law is still maintained, and all the claims of Justice met in the case of such as fully avail themselves of the benefits of the atonement.

In the great work of human redemption, it is safe to suppose that justice might demand, either on the part of him who engaged in the redeeming enterprise, or on the part of those redeemed and saved, what would be equivalent to the most perfect, universal, and eternal consecration of the human powers to God, as found in their primeval state; unpolluted by sin, and unimpaired by feebleness or disorder.

Such having been the original state and

capabilities of the soul, all defection from it must have been voluntary and unnecessary on the part of man, and an infraction of the claims of God. The redemption price, then, must have been sufficient, not only to procure pardon when any offender shall be released from the penalties due to his transgressions, but also to furnish a renewing energy by which his lapsed powers may be restored to their primitive tone of vigor and purity, or render an equivalent for all their deficiency. Without such a provision, it is difficult to see how Divine justice could be satisfied; as its claims must be considered inflexible. If any thing short of this is accepted, then there must be a surrender of a part of the original claim; and if a part can be surrendered without weakening the authority of the Divine law, and the great controlling principles of government, then might the whole be given up, and no atoning sacrifice be required.— This conclusion cannot be admitted, because it would contradict the entire scope of the word of revelation, which clearly assures us that “without the shedding of blood there is no remission” of sins.

Let us now turn to an undeniable fact in

our fallen state, viz: that sin has so impaired our physical powers, that, though grace can procure pardon and break the power of sin, so that it shall not have dominion over us, and can even so renew and sanctify us that we may love the Lord our God with all the heart, and soul, and mind, and strength,—yet such are the infirmities and ignorance inseparable from our doomed and dying state, that we shall not only fall below the amount of service that might have been rendered here by unimpaired energies, but we shall be thrown eternally in the rear of what we might have been by an appropriate exercise and faithful improvement of our original constitution. For this deficiency there must be responsibility somewhere: either on the part of the first offender who enfeebled his posterity, or on the part of the race thus impaired. It is easy for all to see that he must be chargeable with the guilt, who, with powers perfectly capable of resisting the temptation, voluntarily consented to the prostrating and ruinous deed. And on him must have fallen the full weight of the threatened penalty, but for the intervention of a remedial system. Nor could a posterity have been propagated to endure a

curse which was the result of an act in which they had had no choice, had there been no remedy provided by which they might escape the malediction. And if it be unjust to inflict a penalty on them for any deficiency of capacity or power which has not resulted from their own choice, neither can it be just to demand of them services which they can never render by any original or graciously acquired ability. In just so far as any portion of the race shall, by their own voluntary act or neglect of duty, cripple their own powers, and render themselves incapable of what they otherwise might have done, to that very extent have they exposed themselves to the penalties of justice: and for such offences they must voluntarily and penitently seek and obtain pardon through faith in the blood of atonement, or be justly and forever excluded from the kingdom of God. If, as above stated, it would be unjust to demand services of any, which they could in no way become capable of rendering, then it follows that it would be unjust to put them under any law whose claims exceeded the amount of ability they might acquire by some practicable reliance on provided help.

Whatever law that is then, under which

man is now placed, it must be one, up to the fulfillment of which he can be brought by the provisions of the Gospel. To put any thing more into its claims would be useless, because it never could be reached, and any effort to reach it would be fruitless,—it would be wasting the energies of the mind. Indeed, no such effort would ever be put forth, when the facts in the case were known, because no one ever strives to accomplish what he knows to be impossible.

And here we take the liberty to say we understand the *moral* law to be still in force. Christ declared expressly that he “came not to destroy the law,” and the apostle Paul affirmed he did not make void the law through faith, but established it. Nor do we discover that it has ever been changed or modified in its requirements. This is the very law given to our fallen world; given in view of all our ignorance and infirmity; given as a rule of duty, with all its threatened penalties against moral delinquencies. All its elements enter into the New Testament requirements. It is incorporated with the Gospel, because its claims cannot be met without gracious aid, and because even pardon and peace cannot be

secured without the benefit of the atonement. Whether this very form of law was given to Adam, no one need vex himself to ascertain. It is certain the great principle of supreme love to God was involved in abstaining from the interdicted fruit, and that this very law, now made the rule of our duty, would demand of Adam all he could render in his best estate.

While we freely admit that our powers are vastly impaired by the fall, we nevertheless affirm our settled belief that "the righteousness of the law may be fulfilled in us, while we walk not after the flesh, but after the spirit," and while we love God with all the heart, soul, mind and strength; and our neighbor as ourselves; for "on these two hang all the law and the prophets."

Nor do we see how this law is any less adapted to man under the full power of renovating and purifying grace, though his knowledge and strength are imperfect, than it was to unfallen man, with his mightier and uncrippled energies. In neither case does it ask any more than can be rendered, nor can it be satisfied with any thing less. The fact is, the law does not fix on any specific meas-

ure of ability as the amount of its claim; its breadth stretches over the *whole*; it asks no more, and it will take no less. If it shall still be insisted that the claims of the law are not met in us, because our powers are inferior to those of Adam, then it follows that *he* did not meet those claims, because his powers were inferior to those of angels. In short, this mode of reasoning would compel us to allow that there must be as great a diversity of moral statute as there are gradations of mental, moral, and physical ability in the human race.

No one will contend that all have the same degree of physical and mental imperfection—the same defects of reason, perception, judgment, memory, &c. If one degree of depression from the standard of perfection in regard to these powers, requires a variation of legal enactment, then every additional degree of depression will call for an additional change, till we have gone through the whole series.

But the moral law, from its peculiar phraseology, is wisely adapted to all the varieties of capacity that can be found in earth or heaven. Nor can it be fairly objected that this theory allows man to diminish indefinite-

ly the claims of the law upon him, by an indefinite diminution of his capabilities; this is prevented by the demand made from the very outset, of all the powers possessed; so that no delinquency is permitted which could possibly diminish those powers. And if any course shall be voluntarily pursued which dwarfs the energies of the soul, all the disabilities which result therefrom, are justly chargeable upon the person himself, and he becomes liable to all the penalties threatened against the crimes which unavoidably grow out of his delinquency.

We repeat, then, that for any deficiency in physical or mental power which has come upon men *without their choice*, and in which they have had no agency, they will not be held responsible; and the original claim to the services which might have resulted from that lost power, must find its satisfaction in the grand provisions of the atonement; and those who have voluntarily crippled their own powers, can be saved from that sin and all its results, only by repentance toward God, and faith in our Lord Jesus Christ.

This law, which we understand to be still in force, and by which it may be presumed

God governs all rational and intelligent beings, is embraced in the moral code delivered on Mount Sinai. The Savior epitomized and resolved it into two great commandments. 1. Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. 2. Thou shalt love thy neighbor as thyself.

To love God with all the *heart*, must imply the exercise of supreme affection to him; not only that we love him above every thing else, but that we love him as one possessing supreme excellence; as the Being in whom resides every adorable and lovely quality in an infinite degree; as the centre, sum, and essence of all good.

To love him with all the *soul*, must require the consecration of the entire life to him;—that we live for no higher, and for no other end, than to glorify God and enjoy him forever. That we hold our life at his disposal, and stand ready to surrender it up for his glory.

To love him with all the *mind*, requires all the intellectual powers to be devoted to him; that the understanding, reason, memory, and will, be devoted to his service.

To love him with all the *strength*, requires the entire amount of energy and influence we possess, of soul, body, learning, property, and character, to be employed for his glory.

To love our neighbor as ourselves, obliges us to award to him the same right to think, live, act, possess, and enjoy, which we ask for ourselves. That we are as careful to protect him from injury in person, property, or character;—that we are as anxious to promote his health, comfort, prosperity and happiness; and that we maintain all this good will toward him, irrespective of his moral character, whether he be righteous or wicked; for we are to love even our enemies.

This is the substance of the moral law; and we think it must strike every one that it is no less adapted to the lowest grade of moral intelligences than to the very highest. Whatever may be the extent of powers possessed, it asks the whole, and no more. If those energies in a single being, exceed all that the race of man ever shared, still no part can be reserved, or left unemployed; the entire amount, up to the last jot and tittle, is demanded. And if we descend to the very lowest grade of responsible agents, where

moral perception is scarcely distinguishable from mere animal instincts, the law claims no more than it finds. Whatever there is of mind, of vigor, of affection, it asks—it accepts. If the whole be but as the smallest dew-drop, it asks no more; if it expands into the vastness of an ocean, it must have it all, out to the farthest shore, and down to the lowest depths.

This is the *moral law*; the law that admits of no repeal, and needs no amendment: nor does it require any modification in its application to any and all the unnumbered hosts that stretch along the line of moral agents, in its vast sweep, from the tallest angelic height to the most meager specimen of accountable humanity. If the quantum of capacity in any one, shall have been reduced by himself, he must be held responsible for such reduction, and for all the evils growing out of it, whether to himself or others. And if such offender shall again be taken into favor by the great Law Giver, it must be on the ground of an atoning sacrifice, of sufficient merit to procure pardon for the offence; and if he shall ever regain original purity, and be restored to the company and fellowship of un-

fallen beings, it must be by the renovating influence of an all-powerful agent, sent upon his submissive, yielding, and believing heart: not by lowering, or modifying the claims of the Divine law. This must remain, not as a specimen of what was once demanded of our race, nor to remind us of our original greatness; but to acquaint us with our moral obliquity in outward acts and inward tempers. It must remain as "our schoolmaster to bring us to Christ;" to make us feel, not only that we are sinners, but that there is no removal of our guilt save by an act of pardon through the blood of the cross; to make us feel that we are bereft of the Divine image, and to urge us to the all-sufficient and only fountain for sin and uncleanness: not to make us hope for the full Divine complacence, while stained with pollution, but to lave our spirits in the health-restoring and all-cleansing waters;—to wash us and make us clean; "to put away our evil doings," that we may "cease to do evil and learn to do well."

If we understand the matter, this view of the subject establishes the law, and makes it as unbending and enduring as the government of God. This also assigns to the atonement

its true place, and its appropriate value and efficacy. It likewise gives to the great Redeemer his special work, as indicated by the title "Jesus,"—"He shall save his people *from their sins.*" This is *salvation* by grace;—not only salvation from guilt and wrath, but salvation from *sin, outward and inward*; salvation from *enmity*, "from all filthiness of the flesh and spirit;" empowering us to "perfect holiness in the fear of God." Here the whole Divine administration is harmonized, and faith in Christ for pardon and purity, has no conflict with the claims of the law, but proclaims it to be of everlasting and undiminished force.

CHAPTER V.

CONVICTION FOR ENTIRE HOLINESS.

Its Nature and Extent.

Having endeavored to settle the question as to doctrinal holiness, in a preceding chapter, we proceed to address a few thoughts to such as desire a clean heart. Before any one can successfully seek this blessing, he must enter upon a state of justification, and be clear in a sense of the favor of God, as described in the first chapter of this work.

There must then be a separate and adequate conviction as to the nature and extent of entire holiness. If we walk in the light of every duty presented to us in a state of justification, we shall soon become penetrated with a conviction that though we have a measure of love, humility, and meekness, there are yet some remains of pride, anger, and impatience, which struggle for the mastery over us, and the most vigorous efforts will be necessary on our part to escape a second bond-

age to sin. It becomes us at this point to ascertain what grace can do for us, and what *must* be done in order to render us complete in Christ,—ready for all his pleasure here, and meet for an inheritance with the saints in light.

That there are physical defects which will clog us more or less while in the body, has already been shown. We may expect that perceptions of truth will not be perfectly quick and clear;—impressions on memory may often be faint, and recollection difficult,—thought may not flow readily and consecutively,—discriminations of conduct and character may not be acute and unerring. In short, a multitude of defects will inevitably grow out of our sickliness and frailty of body, which will necessarily cripple our mental operations, till the soul returns to God. But let it be kept in mind that these are physical and not moral defects. The mental vigor of a man does not determine the amount of his moral excellence. The heart may be fearfully alienated from God, while the intellect is clear and powerful to reason on many topics. So on the other hand, there may be a strong current of love flowing toward God and man, while

the mind is much darkened and trammelled, by the deranged and sickly state of the body. These things have already been considered, and it has been shown that they do not necessarily detract from the purity of the heart, nor present barriers to the sanctifying influence of the Holy Spirit. We know that we are enfeebled by the fall, and we have seen what was called for in the atonement, on account of this feebleness, so that our race might be propagated with its diminished powers, and yet justice realize its full demands, while "the free gift should come upon all men unto justification of life."

But, though we cannot hope to gain the primeval strength of our physical powers while dwelling in mortal flesh, yet we may love the Lord our God with all the heart, and our neighbor as ourselves. This, God requires of us, and up to this we must come, if we would be fitted for heaven. We must suffer the straight edge of the law to be laid, not only to the outward unevenness of our walk, but also to the inward unevenness of our spirit and tempers. We must learn that the commandment is exceeding broad; that it has its spirit as well as its letter; and that its sharpness pares off

all pride, impatience, jealousy, revenge, unkindness, and self-will:—for it is certain that none of these can ever enter heaven. They cannot be harmonized with the descriptions the Bible furnishes of the heavenly state;—the flaming purity, the hallowed songs, and the stainless robes.

Still further, we must become convinced that all our animal appetites, and all the organs of sense are to be exercised according to the will of God. Our sight, hearing, taste, &c., must all be consecrated to him. The eye may not be used to gratify pride in beholding pomp and display; the ear may not be indulged in listening to tattling, slander, back-biting, and evil-speaking. The taste may not be gratified with food or drink that is known to be injurious to the health of the body, or to the vigor and purity of the soul. Our tongue must be employed for God, in teaching, warning, exhorting, edifying, and comforting, those we have intercourse with. Our conversation should become chaste, modest, and heavenly, ministering grace to those who hear. All our substance must now be used with a single eye to the glory of God: no money can be expended but with a strict view to please him.

We must not only be saved from positive evil, having a clean heart created in us, but we must also have a right spirit renewed within us. We must be emptied of all sin, and filled with righteousness. Every root of bitterness must be extracted, and all that is pure, and lovely, and of good report, must be brought in. In short, if we would answer the grand design of redeeming mercy, the heart must become one mighty reservoir of love; not shut up in motionless, stagnant inactivity,—but ceaselessly beating with gushing and replenishing pulsations of kindness; ever sending forth its pure and healing waters, fresh from the wasteless fountain of infinite love.

CHAPTER VI.

SCRIPTURE TESTIMONY.

Extent of the Work—Import of Terms, Promises, &c.—Physical Defects not Barriers to perfect Purity, neither Error nor Temptation—Security of Justification—Why it is necessary to seek Entire Holiness.

ALL that is set forth in the preceding chapter, we conceive to be abundantly sustained by Scripture proof. The exhortation of the apostle Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,"—and also his prayer, "The very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ," with the promise, "Faithful is he that calleth you, who also will do it," must be considered by all candid persons as decisive of two things, viz: 1. That Christians are not wholly sanctified when first converted, and, 2. That they may be thus purified before death. This cleansing extends to "*all filthiness*," whether

of flesh or spirit ; all improper indulgence of the physical organs, and of the mental powers. Nothing less can be implied in the text. It is the sanctification of spirit, soul, and body also, for which the apostle prays, and these may "be preserved blameless unto the coming of our Lord Jesus Christ." Stronger and more comprehensive terms could not be selected to express the completeness of the work. The attainableness of this high estate is proved, both by the apostle's prayer, and the promise he presents. He could not, as an inspired man, pray for what was impossible, nor could he, as such, give assurance that God was faithful to perform it.

Of the same import is the text, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."—These had already been made "partakers of the heavenly calling," and though they were now only babes in Christ, they might go on to perfection. So St. James exhorts, "Let patience have its perfect work, that, ye may be perfect and entire, wanting nothing." All these go to one point, viz: that another work beyond what is known at justification, may and must take place, to fit us for

heaven. This also accords with Christian experience ; all feel the motions of remaining corruption, after justification.

But none should conclude that these corruptions must remain through life, much less should any believe it necessary to live in actual sin. Those who endeavor to prove *this*, prove too much, if they succeed in their argument ; for if all must necessarily sin, then, unless they can sin without remorse, they must all be condemned ; and if condemned, they certainly are not justified, for these are opposite terms ; and so they can have no religion at all.—Hence these advocates for the necessity of living in sin, while they endeavor to demolish the hated doctrine of holiness, actually undermine their own religion and that of everybody else ;—unless their argument becomes a failure. But St. John affirms that “who-soever is born of God, doth not commit sin,” and that “He that committeth sin is of the devil.” And herein is the distinction plainly made between the children of God and the children of the devil. As they serve different masters, so they cannot both belong to the same, nor can they both be tending to the same final home. Surely, if sin is the trans-

gression of the law, and "he that loveth [with all his heart] hath fulfilled the law," then it cannot in truth be said that he commits sin. The apostle expressly declares, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Hence there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.

To say that the blood of Christ cannot cleanse from all sin, is to affirm that our purification is impossible, or that something else must accomplish the work. But what else can cleanse? Can suffering, or death, or things present, or things to come? Then is Christ dead in vain. But the Scripture doctrine is, that "There is no other name under heaven, given among men, whereby we can be saved, but the name of Jesus." This very name was given because he should save his people from their sins. This grand provision for our purification, sustains the justice of the command, "Be ye holy, for I am holy," and renders man culpable for any sinfulness retained in his nature. This assigns to the atonement the efficacy and exaltation indicated by all its types in the imposing rituals of

Jewish observance. On this all-efficacious sacrifice are based those exceeding great and precious promises whereby we are to be made partakers of the Divine nature, if we plant ourselves where faith can legitimately claim them ours. God has promised to "sprinkle clean water upon us, and to cleanse us from all our filthiness and from all our idols;" and also to "circumcise our heart, to love the Lord our God with all our heart." He has promised to "be as a refiner's fire and like fuller's soap;" and to "sit as a refiner and purifier of silver."

All these can imply nothing less than a removal of all the carnal mind, the defilement of sin, and the establishment within us of supreme love to God. Look at the vast importance of such a state. If sin must remain in us till death, we must be the painful subjects of fierce inward conflicts to the last; and this strong tendency to transgression will give temptation a tenfold power; our final salvation will thereby be more fearfully periled, and our power to do good vastly less than if all sin were cast out, and the entire energies of the soul brought under the mighty impulse of perfect love. Love, flaming in every faith-

ful warning, and melting the eyes into streaming pity over every fugitive sinner. Love, uplifting the heart in holy wrestlings, and sweetening its breath of praise with the balm of heavenly odors. This is the grace that "suffereth long and is kind,—that beareth all things, believeth all things, hopeth all things, endureth all things." No burden of grief can break down this vigorous manhood of love;—no labyrinth of difficulties through which the path of duty may lead, can stagger its faith in the power and skill of the great Captain of our salvation;—no clouds of adversity so thick and gloomy as to eclipse from the eye of its hope the cheering prospect of heavenly mansions; no hardships, persecutions, or abuses so severe or protracted as to outreach the endurance of its patience, or evaporate the sweet spirit of its kindness. Such, indeed, was the spirit of the Savior, and such can grace make us;—for we may "walk as he also walked," and "the mind may be in us which was in Christ Jesus." Here we may stand, and "that wicked one toucheth us not," so as to stir any evil temper or desire. All these are excluded by the fullness of love.

How vast the importance of being thus

saved! and who can consent to rest without this great salvation? This alone can meet the imperative wants of our nature. Were we placed in heaven itself, with this war in our members, these commotions of antagonistic feelings, even though grace should give us the mastery over them, our comfort would be incomplete, and we should lack that inward harmony originally designed to constitute the perfection of our bliss. This inward renovation is indispensable to make us right. We feel a heart-disturbance which detracts from our felicity, and we realize a want of moral force, of spiritual, vital energy, which is vastly important, to make our efforts tell with suitable efficiency on those around us.

If the Gospel cannot meet this demand, it is, to a great extent, a failure; it leaves the subjects on whom its energy is expended in a state of comparative feebleness for the accomplishment of the very ends it seeks to attain,—the salvation of souls. But no such impotency is found in the Gospel; its provisions are ample for the infusion into the Church, of such a breath of Divinity, such an all-pervading and vitalizing energy, as shall cause its "righteousness to

go forth as brightness, and its salvation as a lamp that burneth."

While it is the will of God, even our sanctification, and while he requires us to be holy, and to love him with all the heart, he stands ready "to do for us exceeding abundantly, above all that we ask or think." He is ready to give us grace to "bring into captivity every thought to the obedience of Christ," that we "may be perfect and entire, wanting nothing," ready for "every good word and work," so that we may clearly and effectually "teach transgressors the ways of the Lord, and sinners shall be converted unto him."

Physical infirmities may produce errors in judgment, so that we may even consider one a sinner when he is not, (though the charity that thinketh no evil seldom errs on that side,) yet even then, our moral feelings receive no taint from the error, because, if the full tide of compassion still flows out toward him, we seek his present and eternal felicity in every lawful way, and in this very act exhibit the richest aspect of perfect love,—the highest good will toward our neighbor. This is the very thing to which the Savior alludes when he says, "Be ye

therefore perfect, even as your Father which is in heaven is perfect; for he sendeth his rain on the evil and on the good, on the just and on the unjust." The love of pity toward a sinner, is certainly as choice and acceptable in the sight of God, as the love of complacency toward moral excellences.

Here indeed is shown the highest triumph of grace, in making its strength perfect in human weakness;—keeping the spirit constantly embalmed in the odors of love, and all the moral feelings sweetly harmonized within, amidst the confused derangement of the physical powers. Here is a wonder in our disordered world: a house of forbidding aspect and shattered material, with an angel tenant; inwardly rejoicing in quiet and serene bliss, as though embowered in the primeval glories of Paradise. This is indeed the Eden of love,—the *omnipotence* of love. Here we have the true balance power of the soul, "in afflictions, in necessities, in distresses, in strifes, in imprisonments, in tumults, in labors, in watchings, in fastings." Here we are counted "as dying, and behold we live, as chastened, and not killed. as sorrowful, yet always rejoicing, as

poor, yet making many rich, as having nothing, yet possessing all things." This is the true sunshine of grace, so lucid with heavenly glory that it fringes the very storm-clouds of our sickly humanity with the enchanting hues of celestial beauty. This is the crystal well within, springing up into everlasting life; untinged by the dingy walls of mortality, and unpolluted by the floodlets of worldly pleasure. Here the Gospel achieves its mightiest conquest; here grace is most fully magnified, and here the atonement is exalted above all height. Here mercy shouts the jubilee of her redeemed trophies, and her swelling voice bids the vengeful elements of persecuting human wrath praise her soul-sustaining and love-inspiring power, by compelling its maddened rage to draw out into clearer and more striking exhibition, the heightened excellence of every Christian virtue. Here is a basis for a faith that need not waver in the sorest adversities, but may glory, even in infirmities. A faith that sees God directing, arranging, or controlling all things; that feels assured every moment, that, though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne."

A faith that feels itself just as secure when, to all human prospect, the Divine supervision has abandoned the material, political, and moral world, to the sport of chance, or so buried itself in the unfathomable depths of its unsearchable plans that no mortal sagacity can trace its way, as when it sees the mount of its residence filled with horses and chariots of fire, or emblazoned with the exceeding brightness of its transfigured Lord. Such is the victory which poor, frail humanity may gain by the rich provisions of grace, and to all this should every redeemed spirit aspire.

But the question is sometimes raised, "Why need we seek entire holiness, if we should die safe in a *justified* state?" The answer is, those cases in which justified persons would die safe, are those in which there has not been time to advance to this higher state, or the subject has not been presented in a way to give a sense of its importance. Those who have had time granted them, and are convinced of the necessity of a clean heart, will not retain their justification, unless, according to their ability, they walk in the light that is given them. And here, let it be understood, is a point of immense importance. If any

one having the evidence of justification, and yet convinced of his inward corruptions, and the Divine claim upon him to love God with all the heart, should refuse to meet that claim, though the complete provisions and promises of the Gospel were fully set before him, he would forfeit his justification, by grieving the Holy Spirit, and neglecting this "great salvation."

And yet it is to be feared, this is the condition of multitudes who have had this higher path set before them with perfect clearness, but have declined the cross-bearing way, and thought to remain stationary in their religious experience. There may be seasons when the light of truth penetrates them, and the power of the Holy Spirit arouses them, and when, perhaps, with many tears and much prayer they seek peace at the hand of God, and through his mercy are restored to favor again. But if they settle down upon the same conclusion as before, and decline the higher path, they will again relapse into a state of fearful insecurity; utterly losing the favor of God, though flattering themselves they are still safe. The meltings of gracious influence which they occasionally feel, afford-

ing a sort of satisfaction in breaking the sullen hardness of the heart, are taken as pure religious enjoyments, and rested in as a preparation for another world, when in fact there is a positive disrelish for holy society and holy employment. These cases are alarming; and the delusion is likely to go on, till it ends in final ruin, unless these persons can be prevailed on to forget the things that are behind, and press toward the mark for the prize of their high calling. In this event, they will die safe, no matter when or where.

CHAPTER VII.

ADDRESS TO SEEKERS OF HOLINESS.

Their Struggles, Conflicts, Sorrows—Must welcome the Light—Set their Faces against all Sin—Great Changes of Emotion will be Realized—Settled Purpose Necessary—Exposition of Luke 11 : 21—Error on Faith Corrected—True Saving Faith Described.

Let us now suppose one determined to seek this completeness in Christ. He has had a clear sense of pardon, received the spirit of adoption, and rejoiced in hope of the glory of God, even with joy unspeakable. But a strong light has shot down into his heart and disclosed to him revolting moral deformities, an abhorrent unlikeness to God. He sees and feels that there are yet spiritual foes within, which struggle with mighty effort to make him a captive to sin again. Sharp trials and vexatious disappointments put the remains of anger and impatience into powerful motion, for the ascendancy over him. He cries to God for help, and by a steady reliance on Christ, keeps the victory over these inward corruptions. Meantime his peace

abides. Though many fears harass his mind and sometimes the suggestion forces itself powerfully upon him that he was deceived, and never knew anything of pure religion, yet the light soon breaks upon him again, and his satisfaction is even stronger than before, that he is a child of God. Still the conviction is alive, that there are roots of bitterness within that threaten to spring up and trouble him, and over which he must maintain a constant watchfulness, lest they should involve him in condemnation again.

Let us now ask, "Why are these things laid open to his view, unless there is a possibility of their removal in this life? Why has the law made its broad claims of supreme love to God, and why has inspiration said, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any root of bitterness springing up trouble you?"—Why has God said, "Be ye holy for I am holy?" Surely he does not wish to distress us to no purpose. Far be it from him to deal thus unkindly with any man. If these evils cannot be removed till the dying hour, why are we tormented with a disclosure of them

now? No good reason can be assigned, unless we admit the present possibility of their destruction; and therefore we are forced to the alternative that the discovery is made to us, for the express purpose of moving us to seek their expulsion. On this account we would say to the individual thus convicted and distressed, grieve over these impurities as God shall help you. Give free course to the melting influence of the Holy Spirit. When your eye is fixed on the contrast between these and the Divine purity, you will have reason to deplore your want of conformity to that heavenly image. Still, do not turn away from the heart-moving gaze, but, "with open face behold, as in a glass, the glory of the Lord," till you shall be "changed into the same image, from glory to glory, by the spirit of the Lord."

That your sorrow for inbred sin may be sufficiently deep and evangelical, not only welcome the penetrating, searching light, but determine to set your face against every evil, inward and outward, great and small, which this light shall disclose to you. Then the fountains of sorrow will be stirred to their very lowest depths. Remember, there must

be a steady looking to God and his word; your eye must now be single;—no mortal may be considered as your model, or be resorted to as the standard by which your piety must be regulated. The heavenly pattern is the only true and safe one. It would be unwise to measure ourselves by ourselves, or compare ourselves among ourselves. Whatever is pure, and lovely, and of good report, according to Bible measure, we may imitate, even among our brethren;—but the lofty standard of the “measure of the stature of the fullness of Christ,” must be kept perpetually under our eye, and we must resolutely press toward this mark for the prize of our high calling. Beware, then, that no saying or opinion of men divert you from the plain teaching of the word of God. Follow this unhesitatingly, and the Holy Spirit will work in you all the good pleasure of his will.

Just here you have need to be apprised that your emotional nature will probably undergo great changes in the process of seeking entire holiness. When a broad view of your spiritual defects shall have aroused you to a high state of mental agony, and you have poured out your soul in groanings that cannot be ut-

tered, perhaps God may see that you are attaching an efficacy and importance to these wrestlings which they do not possess, and, to let you see the strength of your purpose and faith to pursue this blessing, he withdraws such a measure of the moving influence as to leave little else than a conviction of the attainableness of such a state. Here your resolution will be put to a severe test, and you will be likely to feel a sort of discouraging anguish, mingled with fearful apprehensions of a failure in the pursuit of this inestimable prize. At this point you will need to guard against utter listlessness of purpose, and blank inactivity of mind, in the great undertaking. Here, many that once set out with great resolution, and, for a while, maintained much earnestness, have fallen off from the pursuit.

Be sure and keep the question unalterably settled, that no alternations of feeling shall swerve you for a single moment, from the purpose of reaching this high estate; but that, as God shall give you grace, you will unfalteringly urge your way onward, till you shall have gained this point. Only see by it that you do not grieve the Spirit by

any neglect of duty, any improper word or temper, any carelessness, or cherished indifference; then, whatever changes of feeling may transpire, no loss will be sustained.

Let us now inquire what importance is to be attached to our own efforts, and what to faith. The first are necessary, in order to determine our real position and purpose respecting the claims of God. If we honestly desire deliverance from inbred sin, we shall oppose it, by faithful, strenuous acts of self-denial and cross-bearing. All expressions of prayer for the destruction of the carnal mind, will be unmeaning and unavailing, without some effort to resist these evil workings of our nature. If we still indulge in what ministers to the life and growth of the man of sin, there is no evidence that our prayers are the expression of sincere desire when we ask for its crucifixion. God must read in us an honest hungering and thirsting after righteousness, before we may expect him to bestow it; and the strength of this desire, which has its outward type in the efforts we put forth, will graduate the true estimate we place upon the blessing sought. Our self-denial, then, must be universal; and it must be maintain-

ed with a strenuousness that betokens the degree of anxiety we feel to be cleansed from all unrighteousness.

Still further; it is necessary as a preparatory step, that we deeply and heartily bewail our corruptions, and resist them to the utmost of our power, before we can occupy a position that will admit of the exercise of an appropriating and purifying faith. Hence, the apostle exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit," and "abstain from all appearance of evil." This certainly implies a personal and positive mortification of all undue appetites and sinful propensities.

So much for the importance to be attached to our efforts in seeking entire sanctification. We are to offer the firmest resistance to sin we are capable of, as proof that we are making the best possible use of our enlightened and assisted moral agency. Yet this resistance possesses no sin-destroying or heart-cleansing efficacy; this power is to be found only in the Holy Spirit, purchased by the blood of atonement. This is the great renovating agent. This is the Spirit that changes us into the image of Christ, from glory to glory. The

infinite merit of the atoning blood must form the broad basis on which the soul is to repose for complete purification; and faith, taking hold of the unfailing word of promise, brings the heart in contact with the all-cleansing efficiency of the Holy Ghost, by whose omnipotent energy every evil temper is expelled from the soul. When all trust is withdrawn from every other source, and our entire interests of spirit, soul, and body, for time and eternity, are committed to the Savior; when

“Our longing heart is all on fire
To be dissolved in love;”

then the destruction of sin is near at hand; the dying pang is felt which is ominous of a speedy restoration of the soul to the perfection of a new life.

But what is the faith that saves, either from the guilt or pollution of sin? Some have understood Luke 11: 24, “What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them,” to mean that when we pray for any blessing we are to believe, not that we *shall* have it, but that we *already* have it. If this be correct, on what is the bestowment of the blessing suspended? Surely it cannot be

suspended on *faith*, because, according to this exposition, the blessing was imparted before faith was exercised; otherwise we believed what was not *true*, because we already *had* it, according to this theory. But the obvious import of the text, is that the prayer of faith secures the blessing. Of course, the exercise of faith must be prior to the reception of that which is suspended upon it. The lesson taught, then, is plainly this: when we desire any blessing and pray for it, we are to believe we shall receive it. This faith should be based on these several things. 1. That ample provision is made for the bestowment of it. 2. That consequently it is consistent with the will of God that we should receive it. 3. That God has clearly promised it. And, 4, that in our honest judgment we answer the character of those to whom the promise is given.

On the amplitude of the provision, there can be no doubt, as it is clearly stated that a fountain is opened for sin and uncleanness;—that “the blood of Jesus Christ cleanseth from all sin;”—and that “it is the will of God, even our sanctification.” Nor is there any lack as to the number and extent of the prom-

ises given ; they are of very frequent occurrence in the sacred word, and bear directly on this point. Such are the following :—"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." "I also will save you from all your uncleannesses." Ezek. 36 : 27, &c. "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Deut. 30 : 6. "Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness and from all your idols will I cleanse you." Ezek. 36 : 25. "Come now and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Isa. 1 : 18. "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." Isa. 1 : 25. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 Jno. 1 : 9.

As to the matter of compliance with the Divine requisition in our self-denial and renunciation of sin, and also the entire surrender

of ourselves to God, in order that we may appropriate these promises to ourselves, it is evidently required at our hand by what appears in connection with these exceeding great and precious promises. It is said along with some of the above, "If thou shalt hearken unto the voice of the Lord thy God, and if thou turn unto the Lord thy God with *all thy heart*, and with *all thy soul*." So St. John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Also the apostle Paul, "Abstain from *all appearance* of evil; and the very God of peace sanctify you wholly." It is clear, then, that God has not bound himself to fulfill the promise, till we sustain the character to which it is made.

We may have been partial in our survey of the evils from which we are to abstain; of the extent and earnestness of our turning to the Lord our God; and also in our confession of inward sin, and in the depth and intensity of our self-loathing and sorrow; and then, though the *promise* is unfailing, yet its fulfillment would not be realized, were we to plant ourselves upon it. We may have failed to perceive the extent of surrender and

sorrow required, not on account of any dishonesty in our endeavors, but because we were not sufficiently *deliberate and scrutinizing*. All this may be admitted without charging any slackness on God concerning his promise, or any criminality or want of reliance on his word, upon ourselves. We judged we had reached the point where the promise might be claimed, and so put forth the appropriating effort, but we did not realize any saving result. So far as the moral state of our heart was concerned, we could perceive no change. Suppose we should now resolve that because we had been honest, and had sincerely sought the blessing by faith in the Divine word, we would now take one step farther, and call that the finishing act of faith, viz: believe *it is done*. The *facts* in the matter of our experience, would not be altered at all by such an act. The moment we thus believed, it was true, either that we *were* purified, or that we were *not*. If we were cleansed, it was done without our consciousness of it, and without any testimony of the Holy Spirit. If we were *not*, then we believed what was *untrue*, and such a faith cannot be *saving* faith. at all events. Whoever rests

upon such a process, and determines to draw comfort from it, falls into a dangerous delusion, and will find himself utterly shaken in the trying day. O how much better to take the plain Scripture course, and obtain a sound experience of vital purity; a blessing that brings its own light, and life, and power.

But what shall be done, after we have cast ourselves upon the promise as above stated, and experienced no change? Let us throw ourselves as fully under the light of heavenly truth as possible, and pray to be searched to the bottom; then let us investigate the whole matter over again; our attachments, our tendencies, our self-denial, our penitence, our earnestness, our consecration—with all the penetration we are capable of; and learn the deficiency on our part, that every hinderance to saving faith may be removed.

CHAPTER VIII.

FURTHER ADDRESS TO SEEKERS OF HOLINESS.

Some have Failed of Genuine Experience—The Day of Trial Exhibits what is Solid—This should be Sought with Diligence—Deep Conviction produces strong Emotion—None should Shrink from it—Deep Emotion Inspires Earnest Seeking.

It is to be feared that many have erroneously come to the conclusion that the blessing of holiness had been bestowed on them in answer to their prayers, because they had asked to be sanctified, with a firm conviction that the word of promise was true; and though they were destitute of any fruits of entire purity, they made the desperate effort to believe the work accomplished; and no wonder if the strong workings of imagination, thus taxed to furnish a substitute for a reality, should produce a fictitious joy,—a sort of dreamy comfort. But such a comfort, because it has no foundation in grace, no life-giving energy to sustain it, may be expected to vanish in the heat of adversity and trial, as the dew before the burning sun. Perhaps

this accounts for the fact that some are often found ready to profess holiness under exciting circumstances, who, in the day of conflict, when the entire moral force of the Church is taxed to the utmost to meet the emergency, or to sustain the combat, retreat from the encounter, and hide themselves in obscurity or in silence.

But the true soldier of the cross, whose panoply is complete, and whose heart is nerved by evangelical faith and unconquerable love, stands with a cheek unblanched, and a courage unfaltering, amidst the terrible-ness of the battle's roar. The day of trouble developes the perfection, the vigor, and the manhood of his graces. So close is his union with Christ by a true and living faith, that the very spiritual life-current of the Redeemer sends its mighty pulsations through all the channels of his being. He *lives*, yet not he, but Christ lives in him.

What a perfect contrast to him whose religion is all in word and tongue. To him who talks of light, but whose words and spirit emit darkness. Who speaks of the visions of noon-light, but whose dull eye wades in the haze of star-light obscurity. Who sings of love, but

whose tones of song have none of the melody and power of love. True love is indeed the grace that will live and sing, whether on earth or in heaven. It glows and shines to be sure,—but not with a meteor glare; a steady, celestial fire creates its beams, and its very light has a fusing power, emitted from the vast furnace within.

Let this, then, be the object of most diligent pursuit. For this, let us be willing to “lay aside every weight, and the sin that most easily besets us;” let us count no price too dear, no effort too painful, to secure this inestimable pearl. Search and surrender, and re-search and surrender again, till every vestige of self and sin shall have been laid upon the altar, and consumed by the sin-destroying flame.

Let all who desire to obtain entire holiness, inquire diligently if all these things respecting the nature, extent, and genuineness of the work, stand out before the mind as living realities. Do they see what is to be destroyed from the heart? Do they know that all revengeful anger, all impatience, pride, jealousy, covetousness, &c., must be exterminated from the soul? Has the light of truth so penetra-

ted them, as to lay open these evils to their view? Have they beheld them so fully in contrast with the Divine purity, the holiness of God, and the claims of the law, that restless desires are awakened for their expulsion? Do they loathe these corruptions as an offensive moral stench, too intolerable for endurance? as a putrid, health-destroying mass, constantly laboring with alarming energy to re-produce spiritual death? Have they had an eye sufficiently open to a discovery of their remaining pride? Do they see with what subtilty it insinuates itself into innumerable religious acts, adapting the spirit and phraseology of prayer to the vitiated taste of fallen men, rather than to the will of God;—prying open the ear to the music of praise uttered by partakers of their bounty, and urging them to seek notoriety by the conspicuousness of their bestowments? Have they watched its sly intrusions into those outward precisions of duty which secure the admiration of men, but divert the mind from the true object of pursuit,—the glory of God, to that of religious fame? Have they marked its deceptive workings in leading them to extend the *circle* of their influence at the ex-

pense of weakening its character? Do they discover it producing in them an aversion to effort for the conversion of the poor and unpolished, and infusing a desire to mingle in the society of the wealthy and popular, sooner than with the lower classes who are of equal moral worth?

Surely the heart is a great deep, and none can know it without the penetrating light of Divine truth, brought home by the power of the Holy Ghost. And if we would see the depths of depravity within, we must turn our thoughts that way. We must welcome the truth to the hidden chambers of the inner man ;—nay, we must invite it, and search for it, and faithfully draw all our words, tempers, thoughts, desires and motives, to its straight line, that we may understand our true moral condition. When the evils of our fallen nature are fully revealed by a strong and heavenly light, and the eye of our faith discovers the spotlessness of the Lord of hosts, and the purity of the celestial company, it would be marvelous indeed if strong emotions were not awakened. Isaiah was so smitten with such a prospect that he cried out, “Wo is me ! *for I am undone* ; because I am a man of un-

clean lips." How can it be otherwise than that a clear discovery of our native ugliness will be productive of inward pain?

The clearness and extent of the discovery may vary in different individuals, and so may the rapidity with which it progresses; but we may rest assured that there will be feeling proportionate to the distinctness and depth of our discoveries of inward pollution. All who are not removed soon after their justification, before their attention has been directed to this point, and whose moral agency is exercised in the acquirement of holiness, may expect to realize inward distress in view of their great moral deformity. Especially where this crucifixion is going on, and they are nailing their affections to the cross, determined that their sinful nature shall remain thus nailed till it expires; through this process *especially*, may they expect to feel the agonies of dying.

If the apostle has chosen an appropriate metaphor by which to represent the destruction of sin, there must be some pangs realized while we are passing the dying process; not because there is any virtue in these agonies, but because we cannot have a clear, adequate

view of our exceeding sinfulness, and determine to tear ourselves away from every idol, and every forbidden conformity to the world, without some keenly distressing sensations.

Reader, do not start back from this process ; do not say, "these are hard sayings, who can hear them?" Marvel not if Satan rend you, when a stronger than he shall bind him and cast him out. The sorrows and fears which preceded pardon, were such as to make you cry out in great bitterness ; but the throes and anguish of one awake to the repulsive aspect of his hideous moral deformity, in contrast with the ineffable loveliness of celestial purity, are often more exquisite and heart-rending. But, submit to this process, distressing as it may be : cast yourself into the crucible, and suffer the refining fire to be fanned to such intensity as shall fully separate all the dross of sin ; and, to the question, "Who may abide the day of his coming, and who shall stand when he appeareth as a refiner and purifier of silver?" give the response of a moral hero : "I will abide, by the grace of God ;" and resolutely say,

"Bound on the altar of thy cross,
My old offending nature lies ;
Now, for the honor of thy cause,
Come and consume the sacrifice."

Do you still wonder why one needs to feel so much in experiencing this transformation? Just think what must be a man's moral perceptions who should have the broad claims of the law laid to his heart, and all the features of unspotted holiness vividly standing out before him in striking contrast with his deep and dark defilement, and yet be *destitute* of emotion! You might as well expect his natural fears to be unmoved when the thunderbolt was leaping at him from the clouds, or the volcano disgorging its burning lava upon him from its groaning crater. He *must* be moved. God *made* him to be moved. Do not wish too easy a way then; do not faint at self-denial, nor seek a perfect life of holiness without consenting to die to sin. This straight gate cannot be passed without agony. O lift up your heart and pray,

“The sharpness of thy two-edged sword,
Enable me t' endure;
Till bold to say, my hallowing Lord,
Hath wrought a perfect cure.”

But inquire of yourself whether your purpose to seek holiness will possess any effective *energy*, unless you discover sufficient at-

tractiveness in that exalted state to move your inmost soul. And is it not true, that just in proportion as you see your depravity to be deep, malignant, hateful and threatening, will be your earnestness in seeking, and your singleness of reliance on Christ as your only remedy? Therefore do not think of exercising faith for a cure, till you first learn your disease; till you learn that "the whole head is sick, and the whole heart faint;" that, "from the crown of the head to the sole of the foot, there is no soundness, but wounds, bruises, and putrifying sores."

Do not expect to glide into the sea of holiness on the unruffled stream of a stoical prayer; and through the channel of an idle, speculative faith. Prevailing prayer must wrestle, and saving faith must seize all the interests of soul and body with a grasp that knows no relinquishment, and tear them away, utterly away, from every other repose, and bind them with its invincible might to the cross—solely and eternally to the cross.—Here and here alone is safety.

But do not mistake, and suppose that saving faith is a belief that the work is done.—The faith that saves is a belief that God *will*

do just what he has promised. It looks for blessing at *hand*, not already *obtained*.—When it is obtained, faith *ceases* in regard to that specific blessing, and *experience* utters its voice. Faith says what *shall* come, and experience tells what *has* come. Where one ends, the other begins. Let all beware and not substitute presumption for real experience, nor dream that assuming a thing to be done brings the thing itself.

CHAPTER IX.

PROGRESSIVE HOLINESS.

Hinderances to Speedy and Full Conviction—The Work not Complete at Justification—Must be Advancing while Peace is Retained—Progression does not imply Tardiness—Witness of the Spirit Necessary—Witness of our own Spirit—Both Necessary for Safety.

AFTER pardon is obtained, all should go on to perfection—to an entire ripeness of the Christian graces. But in this advancement it cannot be assumed with propriety that all may progress with equal rapidity. This progression must depend on the progress of that conviction which invariably precedes a genuine work of holiness. This conviction, no doubt, might go on more rapidly than it usually does, yet it would be impossible that it should advance with equal celerity in all cases. Some have imbibed sentiments that are adverse to it, having been taught that the work was complete at justification, and that nothing further was necessary to render them meet for heaven. Argument and instruction

will be necessary to dissipate this error, and lead such to the possession of perfect love. Others have been taught that it is impossible to be saved from sin in this life, and that holiness tends to lift one up with pride.—Others, again, may be where they get but little of the right kind of instruction, and where examples and precepts all tend to embarrass and confuse them. All these would be likely to linger longer than those who had always lived under the light of truth, and were surrounded by such as taught the way of holiness in the clearness of heavenly light; and declared the experience of it in the demonstration of its true spirit.

But in all the preceding cases it is plain that if each individual of the several classes should honestly inquire after light, and listen with all possible attention to such instructions as could be obtained; and should then walk in the light according to the best of his ability, he would be constantly gaining ground; and yet there would be great diversity of progress among the classes we have supposed.

The matter being settled, then, that sanctification is not completed at the moment of

conversion,—that such corruptions are still felt in the heart as are inconsistent with that purity which the law requires and the Gospel promises, and also with all the Bible representations of the heavenly state for which we are to prepare; and the point being established that we are to grow in grace, and go on to perfection; the question arises, are we to expect the work of holiness to be instantaneous or progressive? As to its completion, it is certain there must be some specific moment in which it is reached, but the approaches to that point will be more or less rapid, according to the circumstances of the case.

Progression, however, does not necessarily imply tardiness. The dispatches of the Telegraph are progressive in their movement, and yet but a few moments are required to circumscribe the globe. There can be no want of efficiency in the great sanctifying agent—the Holy Spirit—to accomplish the work in an instant; but the darkness and ignorance, the dullness of apprehension, and slowness to understand religious truth on the part of those who are to be matured in religion, will inevitably hinder the work more or less in many cases. As we are to be sancti-

fied through the truth as rational creatures, so a sufficiency of time must be occupied to produce a full and adequate enlightenment of the mind to perceive the evils to be destroyed, the consecration to be made, and the tempers and affections to be regulated and harmonized. This process will be affected also by the readiness, entireness, and earnestness of our compliance with the truth which is to be made instrumental of our sanctification. If every inward evil which the truth discloses to us, whether in temper, thought, or desire, shall be instantly and resolutely opposed; if the right eye be plucked out, the right hand cut off; if every unfavorable habit be at once broken up, and every association unfriendly to entire purity abandoned;—nearest friends, wealth, honor, reputation, all sacrificed for the sake of a clean heart, then the day will hasten apace when the once barren and desolate heart shall bloom as the Eden of God.

We have now laid before the reader the necessity of a deep and thorough conviction of inward sin, and the extent of the Divine claims and promises as a necessary preliminary to the work of holiness; and also the penitence to be felt for heart-pollution, the

stern opposition that must be maintained against all the evil tendencies of our nature, in order to displace all barriers to the work of the Spirit, and declare the strength of conviction that presses home upon us the necessity of complete purification; and finally to place us in the very attitude which the Gospel requires, in order that the promises might be claimed as direct covenant pledges to our personal case. Till this was done, we should have been intruders on forbidden ground, in claiming the fulfillment of those exceeding great and precious promises. Those hallowed precincts were too sacred for our hands to touch, till they had been wiped from the pollution of all worldly altars—all forbidden indulgences.

But now, if we are sick of our inward plague—if we are weary of the strife and contention of our stormy passions, and our clamorous appetites;—if we sigh from the longing depths of our burdened hearts to be washed from every stain, why may we not believe? Are we not convinced that the blood of Christ is all-cleansing? Is he not able to save to the uttermost? and is it not the will of God, even our sanctification?—

Surely he that hath promised is faithful, and will do it, if indeed we abstain from all appearance of evil. And is it not so? To what do we cling? any long-cherished habit? any indulgence of the eye, ear, appetite, which does not accord with perfect purity? O away with all—strike the fatal, final blow, that severs the last tie. Then we may say, now is the accepted time, now is the day of salvation. Is the Spirit pressing the Divine claims upon the heart with agonizing force? Is your soul whelmed in one mighty sea of sorrow? and do you persist in saying,

“Other refuge have I none,
Hangs my helpless soul on thee?”

Then let the utmost power of your graciously assisted will say, I count all else but dross for Christ. I seek no other help, I determine to know nothing save Jesus Christ, and him crucified. O yes, say, and let it flow out with the gushing sorrows of your broken and restless heart—

“Take my poor heart, and let it be,
Forever closed to all but thee.”

Now keep the eye single, momentarily looking to Jesus. Turn to nothing beside. All

the promises are Divine pledges of help in him. Through these the soul is to repose on the fullness and efficacy of the atoning blood. It is this leaning *there*, singly, *exclusively*, *resolutely there*, that brings the cleansing power. The true saving faith takes the promise and throws itself on the infinite merit upon which that promise is based, and there clings with unrelinquishable hold, determined to have no other trust, to know nothing, save Jesus Christ, and him crucified.

Is this your state, reader? Have you so renounced the world, its pomp and show, its honor, wealth, and pleasure, that you feel yourself perfectly cut loose? Is there any thing in earth or heaven you prize so much as this perfect love? This deep, strong, enrapturing, flaming love? Are you not already coming in contact with the sin-consuming flame? Do not the hallowing fires begin to kindle upon your spirit? Keep your hold; the world is receding and dwindling, sin is vanishing; love is increasing, spreading, melting, moulding; it is just becoming all-absorbing, and is permeating your whole nature: soon you will be settled and fixed with all the balancing weight of love.

But suppose you had assumed an attitude of determined opposition to all sin, inward and outward, so far as you could see, and had prayed for full salvation therefrom, and had likewise endeavored to trust wholly in Christ for the accomplishment of the work; is it safe to conclude that you are purified, without any direct consciousness of it, or any witness of the Spirit? Not at all. For though we admit that you have been honest in your endeavors to surrender all to Christ, and to practice universal self-denial, yet you are not so infallible as to be incapable of mistake in the matter. To save us from any peril in this direction, such is the arrangement of the great Author of holiness, that when his omniscient eye sees that we have reached the specific point of renunciation, penitence, consecration and trust, demanded in his word, the Holy Spirit is instantly sent to exterminate all depravity, and to bear testimony to his own work in his own way.

Infinite wisdom does not leave a matter of such moment to depend on the equivocal issues and uncertain deductions of poor fallible humanity. The labyrinths of depravity are too deep, and dark, and inscrutable to

admit of the assurance that we had seen the utmost of our pollution, till the all-searching Spirit shall have certified its disclosure and destruction. Hence the constant effort of the soul should be for an entireness of surrender and trust; but never to consider the work of purification complete, till the witness of the Spirit is given. Then its own legitimate fruits will follow.

It is a dangerous mistake to suppose that true saving faith consists in believing the work to be done, because we have in our judgment laid all on the altar, and prayed for holiness. This is placing as much confidence in the correctness of our judgment, as in the veracity of the promise; or rather, we transform our faith from a living expectancy of the fulfillment of the promise into a delusive presumption that it is already fulfilled, though there is a felt absence of the very experience which must result from a true faith. Where, in all this, can any thing be found that looks like loving God with all the heart? Is such love so powerless as to leave the soul as blank in regard to its exercise as if it were a perfect nonentity? What, then, has become of this richest glory of Christianity? And

how can I believe I possess a thing which the Bible describes as enlisting the full tide of my affections, and yet feel no positive consciousness of its presence? I might, indeed, believe that a friend of known veracity had granted to a third person a promised favor upon my request, even though I had not witnessed the bestowment; but how could I believe he had granted it to *me*, while I was destitute of the very feelings which were inseparable from its presence?

Settle it then, that there is no safety in assuming that we are sanctified when we think we have laid all on the altar, irrespective of any conscious change, or any testimony of the Spirit. There can be no doubt but the nearer we approach to a perfect surrender, the more powerfully will the Spirit inspire an expectation of the blessing, and the nearer will seem its approach, till faith is lost in sight, and hope in fruition. If the definitions given of holiness have any significancy—if all impatience, anger, pride, and revenge are excluded, and the heart is filled with perfect love,—a love that enlists all its power of affection toward God, and sends forth the most tender pity toward every poor sinner;

then we conceive it utterly impossible that there should be a blank unconsciousness of it. Love, in its perfection, is not only a conscious, but a *powerful* affection.

Then beware of a spurious holiness;—a state in which there is no emotion—no perceptible presence of the graces of the Spirit. Depend on the witness of the Spirit, and never indulge in the persuasion that you are purified, without the Divine testimony and its accompanying fruits. Some, no doubt, have cherished such a view of themselves because they had resolved to dedicate their all to God, and had determined to appropriate to their own case the promises of entire sanctification; and because they had reckoned themselves in such a state, a sort of dreamy joy sprung up for the time, but it fled before the meridian scorplings of adversity, as the morning fogs before the ascending sun.

If, then, you have earnestly sought for holiness with weeping eyes and sorrowing heart, and have endeavored to cast yourself on the Savior, without finding an end of sin, and the fullness of love, do not question the truth of the promise, or the attainableness of such a state, but hold your heart to a new

inspection. Scrutinize all its workings and all its tendencies, and search closely to see if there be not some lurking remnant that has not been nailed to the cross ; or some narrowness of the way, or sharpness of apprehended reproach, from which you have shrunk. Indulge no murmuring at an apparent delay of the blessing, or a protraction of your painful struggle. If you are doing the best your knowledge and circumstances will allow, you shall infallibly be led on till you are complete in Christ. All this while, the work is progressing, and you are learning lessons of discipline, that may prove of great service to you while life shall last.

Why did the Savior remain for a time silent to the pleadings of the Gentile woman, in behalf of her afflicted daughter? Why disregard the intercession of the disciples in her behalf? and why tax her spirit of perseverance to the last by saying, "It is not meet to take the children's bread and cast it to the dogs,"—to Gentiles like herself? Surely it was not because he did not pity her; nor because he did not intend to relieve her afflicted child. He meant to draw out to the view of others, as well as herself, the inflexibility

of her purpose and the strength of her faith; for he exclaimed at length, "O woman! great is thy faith; be it unto thee even as thou wilt." So when Jacob wrestled with the angel, the all-night struggle bespoke the power, and secured the victory of his faith. Be not discouraged then, but bind yourself to the virtue of the atonement with the cords of an unyielding faith. Submit to have that faith tried and magnified by the severity of the ordeal through which you pass. The word of promise is true, and the atoning blood all-powerful to cleanse; though for reasons as yet hidden from your sight, its full virtue may not now be felt in your heart. But when you shall have sufficiently bewailed your corruptions, and so manifested your firmness of purpose and vigor of faith as shall best glorify God, every inward foe shall expire and be cast out by perfect love.

If it be suggested that your fallen passions are so violent, or your circumstances so trying that you cannot be fully saved, still rely on that Divine word which affirms that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1: 18.

Remember, it is written again, "All things work together for good to them that love God.

Should the thought arise, that if you get the blessing you cannot live it, you may banish the suggestion by assuring yourself that it will be easier for the full manhood of all the Christian graces to keep the mastery of foes that are only without the citadel, than for their feeble infancy to maintain victory over inward as well as outward enemies. Your armour will be complete, the light will be clearer, faith will be stronger, and omnipotent aid will be always at hand. This is indeed the vantage ground of the soul—the place of most perfect security that can be realized on probationary ground.

Do you tremble because some who have known this great salvation have basely fallen? Let their example inspire you with double watchfulness, but do not allow it to turn you aside from the blessing. They fell, not of necessity, but by their own fault. Only keep a single eye and trust in God, then all is safe. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to sepa-

rate you from the love of God." Be resolute in the pursuit, and the most perfect success will be sure to crown your efforts. See that nothing be suffered to divert or hinder you. Whatever course any others have taken, if they have been fitful in seeking, or by their unwatchfulness have forfeited the blessing when obtained, it need not be so with you; God has not called you to holiness without furnishing every thing adequate to its attainment, nor will he leave you to be the inevitable prey of earthly or infernal powers. Mind not what may be said to you, however you may be charged with singularity or superstition; or however you may be taunted, ridiculed, or despised; still set your face as a flint to do every thing God requires, great and small, and to "be able to comprehend what is the breadth, and length, and depth, and height, of the love of Christ."

Watch with the utmost vigilance against every temptation; cherish no evil thought, no impure desire or wrong temper; be incessant in prayer, self-denial, and bearing the cross. Constantly look by faith, to be redeemed from all iniquity; trust every moment; know no other refuge, no other help.

Then every hour shall witness your advancement, till your heart is pure. Faith in the all-efficacious blood, must hasten the moment of deliverance.

CHAPTER X.

EVIDENCES OF A SANCTIFIED STATE.

Witness of our own Spirit—1. Perfect Meekness—2. Perfect Patience—3. Perfect Humility—4. Perfect Faith—5. A Rectified Conscience—Witness of the Spirit Described.

WHAT are some of the evidences of a state of entire holiness? This question needs to be settled by testimony that admits of no dispute; because an error here would be disastrous in the extreme. If one should judge amiss in reference to this matter, he would not only be liable to make a profession with which his life and spirit might not accord, but also to rest in a mere dream of security, without a real meekness for heaven. Let us first notice what constitutes the witness of our own spirit, or the fruits that spring from a perfectly renovated heart

1. There will be perfect meekness in the midst of the sorest provocations, insults, and abuses. Feeling will be excited under such circumstances, even a strong, indignant feel-

ing—like that which the Savior felt when “he looked on the people with anger,”—but no spirit of revenge will be felt, even towards the greatest enemy ; no disposition to do, or wish him any harm ; but on the contrary, the most perfect kindness and good will.

2. There will be no motion of impatience amidst the greatest disappointments and vexations. Our plans may fail, even plans of good, and our prospects of success, either temporally or spiritually, may be utterly blasted, and yet the love that beareth all things, admits no impatience within.

3. There will be perfect humility. All desire for praise, show, or honor, is gone. On the contrary, a strong aversion to these is felt in the heart. The soul inclines to retire from the ranks of splendor, and withers into shame at the voice of commendation.

5. Faith will not waver at any point, but will take firm hold on every word which proceeds out of the mouth of God. Every precept, injunction, prohibition, warning, threatening, and promise, will have supreme authority over the mind and heart. All tormenting fear will be excluded in respect to sickness, poverty, want or persecution. These may be

seen in certain prospect, but faith feels assured that they shall all be made to enrich the soul in heavenly virtues here, and augment its eternal felicity in the world to come.

5. Conscience becomes "quick as the apple of an eye." It feels the slightest deviation from any and every precept, great or small. Nay, more: it sees the most subtle and sly approach of sin, and with its sentinel vigilance, turns its sleepless eye in the noon-light of truth, to descry every floating mote of spiritual danger.

Finally, the spirit of perfect kindness lives in the heart. No bitterness of persecution can extinguish it; the flame is all-pervading, incessant, and irrepressible. It darts a heart-melting stream on all sides, and labors to convert the moral sterility and dreariness of winter, into the bloom and verdure of spring.

But the first and highest witness, is that of the Holy Spirit. It is for Him who knows all the operations of the human mind,—the degree of penitence, of faith, of opposition to sin, and surrender of heart to himself;—it is for Him, the infinitely Wise, to determine when man has met the conditions that have been prescribed, and, at that very moment to

exterminate sin, and send into the heart the Spirit's testimony, to certify the fact with indubitable clearness to the soul. Perhaps no one can perfectly describe this testimony. It is no utterance of words, declarative of entire purity; nor does it consist in an application of any Scripture to that effect; though this sometimes accompanies such testimony; but it is an inward, universal, Divine conviction and certitude, that all sin is displaced by the richness and fullness of an all-absorbing love. When this testimony is given, the clearness and strength of Divine light so fully and powerfully penetrate every channel of the heart, as to lay open to the mental vision the entire moral aspect, and impress the whole inner man with the invincible persuasion that the reign of grace is complete. And though it is possible for one who has never had this testimony to substitute for it some strong, rapturous emotion, or some sudden and overwhelming influence of the Spirit, yet when this Divine witness is received, it will be found to be unlike every thing else;—whether transports of joy, flights of imagination, or suspensions of physical and animal powers. Nor can any agency, human, angelic

or infernal, fabricate a counterfeit that can escape instant detection by one who has known this witness of the Spirit. This carries inimitable evidence of its own origin, and nature, and work. But for security against all imposition by any evil agency, let it be borne in mind that wherever the Spirit's testimony is given, the witness of our own spirit, including such fruits of holiness as we have heretofore described, immediately follows. So surely, then, as we feel any spirit of revenge, impatience, pride, or covetousness, we have not the true witness of entire holiness.

There may be seasons when this testimony is clouded—when we are in heaviness through manifold temptations, or, when the graces of the spirit are not called into so vigorous exercise as at other times; but there can be no motions of inward sin while the heart remains pure. We may be grieved, and tried, and distressed; and these things may powerfully excite us, so that evil minded persons, judging by physical agitations, might pronounce us out of temper; yet if no ill will is felt toward any one, but perfect kindness and sweetness pervade the soul, then such agitation is no more proof of ill temper, than was that of

Christ when he "was moved with indignation," or that of Paul when his "spirit was stirred within him." All our sensibilities remain in a perfectly sanctified state, and are all under the law of their appropriate excipients, but they exist and operate in harmony with perfect good will to all mankind. It is not possible that they should remain unmoved under the very influences which were originally intended to excite them. The awakened compassion we feel for the heedless individual who plunges the frightful precipice, cannot fail to send a tremor through the whole nervous system, but it is no proof of unsanctified feeling. The same effect might be realized in view of a reckless plunge into sin; and yet the same moral purity might exist as before.

CHAPTER XI.

DIRECTIONS TO SUCH AS HAVE LOST THE BLESSING OF HOLINESS.

If the Blessing was Forfeited by Actual Offence, or Neglect of Duty, Justification was lost also—A state of Guilt irreconcilable with a state of Justification—Pardon to be first Regained, then Holiness without delay.

As it is possible to lose justification, so it is possible to fall from a state of entire holiness. Though the internal power to resist temptation and overcome the world is vastly increased by perfect love, because all positive tendencies to sin are then cast out, yet while we are exposed to temptation we are capable of yielding to it, and of falling under condemnation again. We still occupy probationary ground, where it is just as possible to relapse into sin as to recover from a state of depravity and alienation; and while we are exposed to the most fearful assaults from earth and hell, we have need to watch and pray, and live by momentary faith on the Son of God, or the spirit of holiness will evaporate.

Perhaps it is possible for one so to lose his hold of faith on the great sanctifying agent, and

the fullness of the atonement, as to become destitute of the positive fruits of holiness, without falling under condemnation; but when sanctification, both positive and negative, is wholly lost, justification is lost also. That is, when impurity is again admitted into the heart, it is admitted by some act which brings condemnation. As condemnation and justification cannot exist at the same time in reference to the same individual, it is plain that all who have fallen under condemnation, have lost their justified state, as one of these states necessarily excludes the other. It is to be regretted that this fact should have been lost sight of by any who have written upon this subject.

It is certainly perilous to assume that one is justified, and consequently safe, while under a sense of guilt for known transgression, or for delinquency in regard to positive duties. In all probability most of those who lose perfect love and fall under a sense of guilt, soon recover their peace again by penitence, and earnest, believing prayer. But many of these fail to regain their purity, because they fear it would be presumption to look for an immediate restoration to the great salvation they have so recently forfeited. Nev-

ertheless, the first moment the loss is felt, we should resolve on a return, not only to pardon and peace, but to all the inward purity we have lost. The delinquency, whatever it may be, is just as pardonable as it can be at any future moment, and the very Spirit that shows us our fault, and penetrates us with a sense of sorrow and anguish, is now ready to lead us back to the all-cleansing fountain, or by its own omnipotent energy to empty us of sin, and fill us with love again.

Nothing can be gained by delay. The very light which now so clearly shows us our deficiency, will soon begin to fade, the Spirit will be grieved, and accumulating darkness will settle down upon the soul. On this very account it will be easier now to exercise the faith which restores our perfect love, than it will be after we have grieved the Spirit and dimmed our moral vision. Why should there be any tarrying? The whole lesson respecting the constituents of perfect holiness has been already learned, nay, the very experience has been realized, and no process of instruction is needful, in order to acquaint us with every thing pertaining to this great work. Even now, the loss which is so keenly felt,

fixes a painful conviction in the mind, of the superlative worth of this great salvation. Return, then, at once. Do not defer an acknowledgment of your loss: do not imagine that a protracted endurance of guilt, and shame, and sorrow, will possess any virtue that will commend you to the Divine help. Your restoration must be wholly of grace, and the moment you are fully sensible of your fall, and deeply penitent in view of it, is the most favorable one for successful effort. The blessing you so recently had is yet fresh in your mind, and now, before listlessness and languor shall have stolen upon you, the precious, though lost treasure may be most easily regained. Fly back then, without lingering for any thing. The Savior will never be more ready to receive you. The Spirit will never be more willing to help you. Lay hold in a moment. Is not the same Almighty arm you have just deserted, still stretched out with longing desires to seize you anew, and bear you up to the very heights of holiness? Wait not till it draws back in utter weariness at your needless delay.

Now let the lesson you have learned by your unhappy decline, be a salutary guard to you

through all your future pilgrimage. But if you have unhappily sunk down farther and farther into darkness, and neglect, and sin—if you have strayed far away from the heavenly light, and from the fullness of comfort you once enjoyed—lest you should reach that fearful darkness which would make you “count the blood of the covenant wherewith you were sanctified an unholy thing,” and lead you to crucify the Son of God afresh, by treating him as an impostor, as did the Jews, by putting him to an open shame, do not remain undecided another moment. Every minute of delay now, will fearfully diminish the probability of your return. Your momentum towards the region of unbroken shades and impenetrable darkness, is constantly accelerating, and will soon pass beyond the possibility of an arrest. What you do, should be done quickly. Your habits of indifference, of neglect, of torpor, and of doubting, are rapidly gaining strength. Soon, outright skepticism and open caviling may render your return hopeless.

Those who plunge from the heights of holiness, into the dismal shades of infidelity, acquire the most desperate moral tur-

pitute, and assume an attitude that bids defiance to all redeeming appliances. All the evidences of Christianity have been set aside—the highest and noblest work of the Holy Spirit has been felt, and then counted a delusion—all that is convincing, all that is moving and saving, has become a matter of the vilest contempt, and Heaven has no arm to reach those who have done such despite to the Spirit of grace.

But in the process of return, though the entire steps may be taken in a few minutes, yet the first effort of faith must be to lay hold on the promises of pardon. It will readily be seen that the faith which obtains forgiveness, differs in some respects from that which brings purity. Though in both cases there must be a reliance on the virtue of the atonement solely, for success, and the expectation of the blessing in either case can be inspired only by the word of promise, yet the eye of faith in one case is directed to the promise of *pardon*, and in the other to that of *purification*. It is very possible that this distinction may not be marked by every one who thus recovers his forfeited holiness, and yet it must be clear that these distinct steps

of faith must be taken, in order thus to regain the lost blessing.

A sense of condemnation, in view of wrong acts or neglected duties, would urge every intelligent person to plead for pardon; and a painful sense of inward sin would press one to cry out for sanctifying grace. But there is no necessity for a long time to elapse between the recovery of pardon and that of holiness. Hasten on, then, whoever thou art that hast lost both pardon and peace, hasten with all the speed which the light of truth and the power of the Spirit can give thee. Let nothing hinder a speedy and thorough return. Nay, get a mightier baptism of the spirit of holiness than ever before, and let there be no approach again to the snare which involved the soul in such a sad calamity. Now be ever on the alert; be ever watchful against sin, but above all, be constantly pressing on for more and more of love. This is the grand security—this richness and fullness of love, incessantly pervading and filling the soul, so as to leave no vacuum for sin.

CHAPTER XII.

PROFESSION OF HOLINESS.

When to be made—Where to be made—How to be made.

Much has recently been said in regard to the profession of holiness. With some, it is judged best not to make any *open* declaration of the work, but to carry it out as fully as possible in the life; while others think it should be *mentioned*, but only in the company of very select religious friends; and yet another class think there must be an open, express, and definite profession of it, whenever opportunity offers in the religious assembly, or inevitable loss will ensue. To arrive at a correct view of the subject, let us begin at a point where we must all be agreed.

That Christian people should openly acknowledge the mercy of God in their deliverance from sin, cannot be reasonably disputed by any one. This seems to spring up spontaneously in the soul that is delivered. David said, "Draw near, all ye that fear God, and I

will tell you what he hath done for my soul. As far as the east is from the west, so far hath he separated my sins from me."

It is true that our spirit, conversation, and example, will chiefly exhibit what grace has done; but still, if these alone were to be regarded, some might get credit for holiness whose hearts have never been purified, because there may be no external indication of ill temper, while it is strongly felt within. Besides, there are many of those who feel these inward conflicts, that earnestly desire to know if any have ever experienced deliverance therefrom, and who would be greatly encouraged to seek the blessing, if they could hear the relation of a genuine experience given in the true spirit of holiness. For the sake of all such, and, that the grace of God may be fully magnified, it seems important that the work should be acknowledged in its full extent. Why not?

If it is duty to confess the grace of God in the work of pardon and regeneration, why not declare the whole that is done, just so far as there is clear evidence of its accomplishment? Indeed, if it is proper to speak of experimental religion at all, it

would be difficult to tell where we are to stop, till we have declared all that is done.

If it glorifies God and magnifies his grace, to declare that we have peace with him through our Lord Jesus Christ, in the removal of our guilt and burden, it does so more fully, to proclaim deliverance from the power of sin in the work of regeneration, and more still to affirm that we are "crucified with Christ," so that the body of sin is destroyed—that all the impurities of the heart are removed, and the fullness of love is brought in. And if a guilty penitent sinner is encouraged to look for pardon when he hears one who has been burdened like himself, joyously proclaiming his release, will not the soul that is full of anguish in view of inward pollution, be encouraged to look for purity, while listening to the artless, melting relation of the work of entire sanctification?

All these living witnesses are not only stimulants to those who are seeking these blessings, they are also clear exponents of the Divine promises. Moreover, it must be acknowledged that it is due to the grace of God that we frankly and fully own its triumphs over our believing hearts. When the Savior

had cleansed ten lepers, he inquired, "Where are the nine? there are not found that returned to give glory to God, save this stranger." Surely then, it would be right for all who are spiritually cleansed, to "glorify God even with a loud voice." If a skillful physician has succeeded in recovering to perfect health, one who was infected with an inveterate plague, surely the surrounding community, still invaded by the pestilence, should be blest with the announcement of the fact; and the physician is entitled to the credit of his skill. Why, then, ought not all who are purified, to proclaim what grace has done, for the sake of those who are yet uncleansed, as well as the the honor of Christ?

It is not necessary, however, that a profession of holiness be always confined to the terms, sanctification, perfect love, holiness, and the like. To those not familiar with the precise import of these terms, it would be more instructive to have a description given of the change wrought, the evils destroyed, the depth and sweetness of peace, the intensity of love, and the power against temptation. To hear one say in the spirit of calmness and serenity, "I have had severe buffetings from

the powers of darkness, but have been kept unmoved: my earthly possessions have been swept away, my health has been blasted, and my domestic circle desolated, yet grace has so reigned throughout my heart, that no spirit of repining has stirred within me:" "I have met with persecution, abuse, and insult, but all has not extinguished the spirit of tender compassion towards those who have injured me:" "Ill judging friends have offered me promotion to wealth and honor, but my whole nature has shrunk from the prospect:"—to hear such a relation in the real artlessness and the true spirit of the blessing, would be more edifying and moving to one seeking entire holiness, than to hear a hundred say, "I am sanctified."

But *when* ought we to profess holiness? Never, till we have the complete work wrought, and the satisfactory witness given. If any doubt remains as to the genuineness or extent of the work, it will be presumption to profess it. Whatever we declare of inward experience, let us keep close to the facts in the case. Let there be no coloring, no exaggeration. Let us be honest before God, and true to the heart-work, as the needle to its polar attraction. Let no one go a whit beyond the real-

ized fruits of grace. Do not listen a moment to the suggestion that a strong profession will clear your doubts away. It might scatter the light of truth, and involve you in the delusive glimmerings of a depraved imagination; and Satan might infuse a spurious comfort when you had overleaped the bounds of a conscious enjoyment; but grace and heavenly light are not invoked by such adventures. The great sanctifying Agent is fully able to accomplish his own work, and to give unequivocal evidence of it, without any inducement from our assuming it beforehand. Nor will the devil be put to flight by a rash declaration that he is already gone.

But let us beware, on the other hand, how we refuse to own what grace has actually done. No fear of man, nor false modesty should seal our lips against an honest confession of perfect love. We might well look that Christ would be ashamed of us before his Father, if we would be ashamed to own the riches of his grace before men.

When it had swept from our hearts the last vestige of sin, and adorned us with all the beauties of a renovated nature; when the prosperity of the Church and the glory of God

demand it, let us frankly declare this great salvation. When converts are to be led on, when imperfect Christians are to be matured, and when any are sighing for a perfect rest from inbred sin, then especially let us, with all freedom, talk of the omnipotence of grace. Let us tell how fully it has conquered and expelled our inward foes, and replaced our rightful Lord on the throne of his dominion within us again.

But *where* are we to profess holiness? Chiefly, no doubt, among the pious, and more freely and fully before such as hunger and thirst for full redemption from sin. Whether these may be found in private or in the class, whether in the love-feast or in the prayer-meeting, let us not conceal from them any of this clearer light which may be needful to lead them to a ripeness for heaven. In these assemblies of the righteous there will be few, if any, who would not be profited by faithful, artless histories of this deeper work.

And even in a mixed congregation of saints and sinners, there may be times and places, when and where these deep things of God may be profitably set before the people. For, there are many unconverted persons, who neverthe-

less believe this state attainable, and others who are too candid to revile an honest profession of it, if made for the more special benefit of the religious part of the assembly. And why should they? seeing it presents nothing that is harmful or unlovely. But when it is evident that the mass of the people would blaspheme, and fall into cavils and angry disputes about so high a profession, prudence would dictate that these sacred pearls should not be cast before such as would trample them under their feet, and turn again and rend us.

But *how* should this profession be made? In all humility. This, indeed, hardly needs to be said; for how else can one do it who is emptied of all sin, and consequently of all pride. And yet it is possible that such habits may have been formed in the use of language, as betoken another spirit, and some caution may be necessary lest we fall into such modes of expression as do not accord with this state of entire purity. There must be no boasting here. Every expression should tell our lowliness and humbleness of mind. How can we speak loftily under such a sense of indebtedness to grace as involves us in

eternal insolvency? No one else of the fallen race beholds so much to cast him in the depths of humiliation, as he who is sanctified. His dark native sin-stains have all been under his eye, and he has seen and felt his utter impotency to efface the slightest tinge of depravity. His elevation and purity have cost the flowing blood and bitter agonies of the immaculate Redeemer.

Under this pressing sense of indebtedness and unworthiness, let every thought, and look, and word, partake the spirit of lowliness. Avoid all ostentation, display, and affectation. Be artless, simple, easy. Study no embellishment. Let every sentence which announces your purification, exalt the grace of Christ, and cast you adoring at his feet.

Never say, "I have committed no sin in so long." "I have lived holy *so long*." "I am pure." It may be *true*, it *ought* to be true; but if *really* so, you will prefer to say something else. You will feel more like saying—O what bondage I felt, and how fruitless were my struggles for freedom, till matchless, Almighty grace came to my relief! How deep and dark were the stains of my nature! Nothing but Jesus' blood could wash the

fatal impurity away. To this—O yes—to this, I owe unceasing songs of praise. I was proud and wrathful, and impatient; but Christ has laid me in the dust, and tamed my impetuous spirit by his omnipotent mercy. I have found that grace can do what I never could do without it. I have been stayed by it in the hour of dark and fearful conflict: it has hushed my murmuring spirit into quiet silence in the day of hopeless bereavement and blighting adversity. Such is a specimen of the language dictated by the spirit of perfect love. It flows in a stream as pure as the well-springs of heaven, and it falls on every troubled spirit that sighs for a perfect righteousness as soft as the dews of paradise.

Is this too much for grace to do? And when it is done, may not this wretched world, which so much needs all this, be permitted to hear of the triumph of grace? Will any forbid the released captive to utter the joys of his redemption? May he not vent the rising floods of his gratitude in notes of humble, artless praise? O who can consent to smother such flames of pure, holy, heavenly joy? We fear the soul that would do it, has never known the mighty inward workings of perfect love. It

labors for disclosure like the throes of a heaving volcano. Would any build a dyke against the tides of the ocean? No, no: let them flow on; and let the soul that is wafted by the mighty sea of gratitude which full redemption inspires, send on its waves till their widening circles shall reach every shore.

But let there be no affected sanctity in professing holiness. There should be no *painted* humility, no *empty* profession of any gracious attainment. The true spirit of the work should give type to every verbal or external exhibition of it. It is the real, unostentatious, retiring lowliness that possesses the moral charm; while to all discerning minds the mere *semblance* of it becomes repulsive. All mere expressions of love, whether towards saints or sinners, as they are not the spontaneous effusions of an honest heart, become disgusting rather than attractive. Let the profession, then, never exceed the amount of vital, conscious purity. It is useless to make a wide channel for a mere rivulet. Let these waters have at least as much depth as breadth, lest they furnish more noise than force, and lest they suddenly vanish in evaporation.

Keep the fountain full! then the streams that

gush forth in warnings and instructions, in prayers and praises, will ever possess an energy and freshness which betoken the vital workings of a heavenly principle. The painted flower on the wall may have beauty, but it has no fragrance. Many a floating cloud is gorgeously tinged with enchanting hues, but it gives no rain; it distills no fertilizing shower. Then entertain no *dream* of holiness; neither make any profession of sanctification that goes a whit beyond the felt and inward power. We are not to seal up the laboring fountain that struggles for an issue; nor are we to raise a heat by animal friction, that will evaporate the mere oozings of spiritual life into lofty clouds, before their accumulation is sufficient to produce a single rain-drop. O let every cloud be full of rain; let every channel be pressed with waters, every flower loaded with fragrance, and every song of praise embalmed with the odors of love.

Obtain the love that looks on innocence and smiles—that looks on perishing sinners and weeps—that hears the tale of wo and grieves—that listens to the cry of penitence and breathes to heaven the agony of believing, prevailing prayer. This is the love of Christ.

This beats in sympathy with Him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Here our life and spirit speak with a tone as loud and significant as the proclamation of our lips, and we give as many tongues to our examples as to our professions. O, if this were carried out every where; if self-denial, plainness, fervor, meekness, kindness, patience, and benevolence, characterized all who profess holiness, how much of scandal and caviling would be done away.

No rational man can find an objectionable feature in a true Scriptural holiness. One that regulates the whole life, and sweetens every inward temper. A holiness that wrongs no man in property or reputation. A holiness that weeps, and labors, and prays, for the universal good. This, and this alone, is the holiness we urge. We have no faith in the mere name—the empty sound—the heartless profession. Give us the living epistle, known and read of all men. The work that lives through the storm as well as the sunshine; that sheds its undiminished light through the darkest night of adversity.

CHAPTER XIII.

ADVICE TO THOSE WHO PROFESS HOLINESS.

Cautions against Unkind Treatment of those who are Unsanctified—Against Vain Ambition—On Temperance—Against Idleness—Against Censoriousness—Against Spiritual Pride—Against Evil Speaking—Cultivate Benevolence—Against Trivial Sins—Against Mysticism—Study the Word—Be a Growing Christian—Keep a Single Eye—Live by Faith—Live in Prayer—Aim at Maintaining the Perfection of Love.

“SEEING you have purified your souls in obeying the truth through the Spirit, see that ye love one another with a pure heart fervently.”

1. Beware, then, of despising or treating with the least degree of unkindness, those who have not reached this high estate. Do not get exasperated with their dullness to learn, or their slowness to believe. Fall not out with them because they do not see the whole breadth and length of holiness at one glance. Be not discouraged if the first lessons make but a slight impression upon them, nor even if they doubt the attainableness of

such a state. Such were many of us once; and much patience and labor of love were necessary to lead us to our present position. Let us think how many lessons were lost upon us; how many convictions were dissipated, and how many pure hearts were grieved by our obstinacy. How long some of us even cumbered the Church, and burdened the hearts of faithful ministers. How we clung to idols! how we shrunk from crosses! how we dreaded the narrow way! We plead excuses, we urged postponement, we made weak resolutions and faltered; we halted, we vacillated. But others bore with us and labored on; repeating their instructions, enduring our waywardness, shedding their tears, and sending up their prayers. Let us call it to mind, and be patient and persevering. Let us avoid all tartness of expression towards them; all undue severity—all rasping.

Even if any should contradict or cavil; if they should taunt us with our infirmities, our short-comings, and exalted profession; still let us rather grieve than be rabid, rather pity than retaliate. If our purity is questioned even by enemies, let us search closely, and see if we have not given occasion for it by

frivolous or imprudent words; by unkind carriage, by a spirit too nearly bordering on levity on one hand, or moroseness on the other. We may "be cheerful, but not vain, sorrowful, but not gloomy."

2. Watch against all desire for *conspicuousness*. Seek no prominence for your learning, talents, piety, person, or possessions.— And yet never retire from a post of duty till God shall release you. Avoid every thing that would invite in pride again, or sow its seeds anew in the heart. Let all the covering and appendages of this dying body, only minister to its comfort, convenience, decency and modesty. All mere ornament or show, to gratify either ourselves or others, is not only dangerous to our piety, but wasteful of our substance. Therefore, resolutely shun it at all times, and under all circumstances.

3. Be *temperate*. This is essential, not only to avoid needless expenditure, but also to promote the most vigorous state of mind and body. Not only avoid all stimulant drinks, but all kinds and quantities of food which you learn to be hurtful in the least degree. No matter how strong the habit of intemperate indulgence may have become, break it up at

once. Watch also with constant care to see what ministers most to the health and vigor of soul and body, and gladly make all possible improvement. If you waver here, the mind will become languid and cloudy, and spiritual loss will inevitably ensue.

4. Be *active*. There is no possibility of retaining the spirit of holiness while indulging in idleness. Whatever may be our worldly circumstances or calling, we are to meet the claims that are upon us according to our ability. But there is another activity equally essential. We must be laborious in the cause of God. No religious sluggard can prosper. The very health of our mental and moral powers depends upon it. Our position as Christians is not the retirement of a hermit, but that of the aggressive warrior; and the sweep of our battle-field is as wide as the world of ruined sinners. Not a few have fallen into the slumber of quietism, because they feared they might be chafed by a collision with turbulent spirits, if they ventured into open hostility to sin. They have so dreaded the contradictions of men, that they have retreated to comparative solitude, and sunk into a state of spiritual torpor; and yet

had they been active in the discharge of duty, all these things would have been compelled to contribute to their spiritual health and energy. Always abound, then, in the work of the Lord. Not only work; work *always*, and work *abundantly*.

5. Avoid *ensoriousness*. To indulge in this will be to sour and ruin your spirit. When members of the Church are dull of hearing—slow to understand and slower still to move;—when they refuse to comply with clear and long-continued convictions, and become utterly spiritless, having no power in prayer, and no concern for souls;—when they indulge in gayety, trifling, and worldly amusements, we have need to watch our hearts with all diligence, lest our plain and faithful dealing degenerate into bitter invective. Here we want the love that suffereth long and is kind,—that encounters the most stubborn opposition and is not provoked. Harsh denunciations will not melt down this frigid mass of nominal Christians. To fuse their material, we need a mightier baptism of love, of the Holy Ghost, and of fire. We may be plain, and true, and searching; but let us be patient, and kind, and melting. Let us draw,

but not drive; grieve and pray, but not censure and malign. "A soft answer turneth away wrath, but grievous words stir up anger."

6. Beware of *spiritual pride*—thinking too highly of your attainments. If you are purified, you have much need to be thankful, but you have nothing of which to glory. All you have is the free gift of God, bestowed on a polluted, hell-deserving sinner. What a debt of gratitude you owe! and how deeply humbled you should be, in view of the rich, unmerited bestowment! See that you do not disown a spiritual relationship to those who do not profess this full salvation. The feeblest child of grace belongs to the same family with yourself, and should ever be viewed in that tender and sacred relation. Besides, many who have not pressed suddenly into this state of entire purity, have nevertheless been gaining conquests over their spiritual foes, though, perhaps, like the people of Israel over the Canaanites, it was "by little and little;" yet, as they have been led to see their inward corruptions, one after another, they have deplored them, and earnestly prayed for deliverance, till the sanctifying Spirit has so

purged them away, that they now fall but little short of "the measure of the stature of the fullness of Christ." They may be very strong in faith and prayer, and their extensive and varied experience may qualify them to discern many wiles of the devil more clearly than you. Take heed, not to think for a moment that you need no further instruction. There are depths of Divine knowledge which you have never fathomed—there are subtleties of satanic skill which you have never discerned; and there may be constant accessions to your treasures of spiritual understanding. See, then, that you do not think too highly of any attainment you have reached, nor imagine that those who are even destitute of this fullness of love, cannot teach you in many important things. Spiritual pride has sometimes led to an affectation of graces which did not live in the heart. This defeats its own end, and because it is hollow, and powerless, produces disgust rather than edification. It inspires undue forwardness, and is inconsistent with the love that "vaunteth not itself."

7. *Shun evil speaking.* Deal tenderly with the absent. Say nothing to inflict a wound on their reputation. They may be wrong,

and wicked, and yet your knowledge of it, does not oblige you to disclose their character, except to save others from injury. Then do it in a way that bespeaks a spirit of kindness for the absent offender. Be not hasty to credit evil reports. They are often the result of misunderstandings, or of evil design; or they proceed from an exaggeration, or partial disclosure of facts. Wait and learn the whole history before you decide: then believe just what evidence compels you to, and no more. But even then, take heed not to indulge the least unkindness, else you dissipate all the spirit of prayer for them, and unnerve yourself for doing them good. Be slow to believe evil of any one.

8. Cultivate the spirit of *benevolence*. Summon up every consideration which tends to inspire you with friendship toward all men. Think of their immortality—their vast capabilities—the immensity of Divine love toward them, as also of your own former sinfulness and blindness, which infinite mercy has removed, and has thereby involved you in so great a depth of gratitude to God, and of kindness to your fellows. Have a hand open to do good with all you possess. Seek out the

needy, the retiring, heart-broken poor, and assuage their sorrows by showing a readiness to communicate, and a gladness to distribute, according as God has prospered you. Then, also, will you have a heart to pray for them; prayer will incessantly dwell on your lips, and live as a gushing fountain of compassionate desire within. Your mouth will be full of solemn warnings, and of sweet and gracious instructions.

9. Guard against what the world calls *trivial sins*, and *harmless neglects*. The devil will not be likely to cast you down by one vast and mighty stride. With great slyness, and almost imperceptible degrees, he will seek to dim your spiritual vision, to cool your fervor, and weaken all your graces. Some indulgence of sense may be presented with great plausibility of argument—some slight compromise with the world, to allay prejudice, or widen your sphere of influence—some intimate associations with literary, talented, and amiable sinners, with a glowing promise of thereby winning them to Christ—some modification of the genuine workings of the Holy Spirit, to chime in with scholastic notions of refinement.

10. Beware of *mysticism*: falling under the influence of strange, irrational, and unscriptural mental or emotional exercises.— Poor human nature is prone to excessive love for the marvelous; and imagination is sometimes wrought up to great impressions, and wonderful visions, that have no connection with religious duty or spiritual instruction. Therefore keep to the written word. This “was given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” Every thing necessary to be known in reference to experience and practice, may be clearly drawn from the word of God. Therefore keep close to this, and remember that the Spirit never contradicts the word. No frames, emotions, or exercises, which do not accord with perfect good will to man, and a life correspondent thereto, can be the product of the Holy Spirit. It never can contradict itself. Therefore try every thing by the written word, and prove the spirits, whether they be of God. You may have strong exercises, even such as will powerfully affect the physical frame, while you

are under the influence and guidance of the Spirit of God; but they will be wholly within the bounds of Christian modesty and decency. There may be extraordinary answers to prayer, but none of them passing beyond the limits of the Divine warrant. This must be the basis of all genuine faith and acceptable prayer.

11. *Study the Bible.* Let your holiness be a Bible holiness, in regard to *theory*, *experience* and *practice*. Collect all your materials for doctrine on this subject from Divine revelation; taking it in its most obvious import. Learn from this same record what may be experienced in the heart—what victory over sin—what destruction of the carnal mind—of the roots of bitterness; and also what variety and strength of the Christian graces. Here also you must learn what constitutes outward or practical holiness. What honesty, benevolence, justice, veracity, prayer, watchfulness, self-denial, humility, &c., are to be maintained.

12. *Be a growing Christian.* If you have supposed that because you were perfected in love, you must become stationary in religious experience, you have gone wide of the mark,

and embraced an error that will expose you to a fall. So far from its being impracticable for you to advance farther because you are purified, you were never before so well prepared to grow in grace as now. You have now a clearer and more expanded view of the divine fullness—your faith is stronger, and all your moral powers have become more vigorous. Nay, your mental capacities have been enlarged by the expanding power of that perfect love you have received, and require an increased measure of the same to meet the demands of their expansion. If you do not seek a supply for this new demand of nature, you are delinquent in duty, and bring darkness and blight upon your soul.

But there may not only be an adequate supply for all this enlargement, and a consequent and ever-growing expansion, there may also be an increasing *intensity to love, patience, humility, &c.* As you invade the territory of satan by a stronger aggression, he will be likely to rally his forces for a more fierce and desperate effort to assault you with temptations, reproaches, and trials. This arch fiend has an inconceivable variety of modes of attack; nor is it probable that any mortal

knows the terribleness and sharpness to which he is capable of pushing the combat. Yet one thing is certain: we can never be tempted or tried beyond the promised supply of grace, and all our graces must increase in richness and excellence in proportion to the severity of well-resisted temptations. Thus must our spiritual treasures be constantly accumulating, and our moral power increasing as we follow on to know the Lord, and walk in the light which is shed upon our pathway.

We shall also realize more and more, the truth of our Savior's declaration, that "the pure in heart shall see God." The very losses we sustained were only the kind interpositions of a Divine hand to unclog us of some ponderous earthly load, that was hindering our ascent heavenward. The bitterness of persecution was only a disclosure to us of the perfect antagonisms of sin and holiness, of truth and error. The sharpness of our conflict with infernal powers, was but an order on the treasury of heaven for increased supplies of grace, and a healthy and invigorating enlistment of our mental and moral powers. Our overwhelming sorrows were but the gentle dews of mercy, bathing our spirits into great-

er sweetness and quietness of submission. The dark clouds of adversity were only the kind hidings of the false glow of earthly witcheries from our enchanted and spell-bound vision, that we might escape from our bewildering reverie, to a loftier and broader prospect of unfading and eternal beauties. God was above all, hushing the storm, grasping the thunder-bolt, turning aside the lightning shaft, and controlling the angry elements, that they should do us no harm. Up here, in this mount of holiness, is the appropriate stand-point, from which to look with intelligent eye on the battling elements—the tempest, tornado, and earthquake of worldly scenes, that appear to mingle in strange confusion and wild disorder to one involved in the smoke, and cloud, and whirl of earthly and sin-bewildered expositors. But God is his own interpreter, and to those who walk with him in the light of holiness, he will make it plain.

13. Keep a *single eye*. Your one great business now, is to glorify God. Therefore your eye must be always in this direction. Your light must come from him; so must your strength and comfort. Agents and in-

strumentalities may be commissioned for your illumination and instruction, but they are all under his direction. Therefore their lessons must always lead to him; to broader and clearer views of his wisdom, power and goodness, as displayed in the kingdoms of nature and grace; his far-reaching and all-pervading plans of government, stretching on to the interminable future, and sweeping over the immense fields of intellectual and material creation—penetrating the hidden depths and complex springs of our moral nature, and unfolding a profoundness of skill and a richness of goodness that overwhelm the soul with adoring wonder. The opening vision will display before you enamoring beauties, and an increasing brightness of glory.

Determine, then, that all the instruction to which you give ear, shall be only such as leads to God. Through whatever medium you look for grace, and energy, and holiness, stretch your vision upward to Him, and expect to find it nowhere else. Look for *comfort* only in God. Stop not for it in any creature. Neither food, nor raiment, nor houses, nor lands; neither friends on earth, nor friends departed, can supply the immense wants of your

enlarged capacities. Your highest comfort, your choicest food, must be spiritual: therefore look for it in God alone. Seek *honor* from him only. Let nothing in your plans, your conversation, your spirit, your demeanor, be arranged for human praise. Sooner fall under the displeasure of all men, than under the frown of God. Look for his smile with insatiable desire. Let all your associations in life, your intimacies, your enterprises, whether for the acquisition of learning, or wealth, or influence, be formed with strict reference to the approbation of God. Seek how you may best glorify him with whatever you have. Labor to make all your temptations, trials, cares, griefs, and sufferings, contribute to the advancement of the cause of Christ. Keep your eye thus single; turn it invariably and incessantly to God. Let nothing divert it from this gaze for a single moment. Then, all within will be full of light; the light of truth, of life, and of Divine glory.

14. Live by *faith*. You were justified by faith, you were sanctified by faith, and you must *stand* by faith. No spiritual vigor will abide a single moment after you relinquish

your hold on the Savior. As all moral excellence was lost by sin, so all we ever possess henceforth, must flow to us through Christ; as there is no other name under heaven, given among men, whereby we can be saved. Trust in him, then, every moment. Keep up a close and intimate union with him, by this momentary faith. Rely on the richness of his merit, and the omnipotence of his grace, to keep up within you the vital flow of spiritual life; to sweeten all your tempers; to clothe you with perfect humility, perfect patience, and perfect meekness. Rely on him for courage to do and suffer every thing required at your hand.

Your moral fortitude to brave difficulties will vanish in a moment, when faith ceases to unite you to Christ. You may have presumption, and rashness, without grace; and may rush into the rage of war with all the impetuosity of a determined conqueror, but you cannot maintain the combat as a heavenly-minded Christian; you cannot pass these clashing elements of strife, unhurt by the sharpness of the conflict. The meekness and gentleness of Christ will be gone, and a sourness and irritableness will infect your spirit. There is no possibility of escaping this, with-

out looking to Christ and drawing instant supplies from him, to enrich the soul with quietness and gentleness. Faith is the only channel of spiritual communication between you and the Savior. Whatever he imparts to you, must flow through this channel.—Therefore keep it always open, and let its width be equal to the broadest promises of his word. Remember he can work in you all the good pleasure of his will, and can make you abound in every good work, by the exceeding riches of his grace. Let your faith be all the while looking to Christ for wisdom, for strength, and for every thing necessary to your Christian calling; but let it expect the supply according to the conditions and extent of the promise. Then there can be no failure. “Faithful is he that calleth you, who also will do it.” Then do not stagger in the least; because this wavering of faith is the starting point of a spiritual decline. Be always looking and expecting every supply that is needful for sickness or health, for prosperity or adversity—for sufferings, conflicts, dangers, and even for the dying struggle.

15. Live in *prayer*. This is indispensable to a spiritual life. The soul should be pre-

served in a frame of perpetual prayer, because it is constantly dependent on God for all its supplies. Maintain this spirit every where, and at all times. Mingle with no company, engage in no enterprise, indulge in no conversation, no spirit that is unfriendly to prayer.

Have set times for private devotion, and keep your eye steadily on them; so that nothing but imperative necessity shall ever be suffered to turn you aside. These special seasons of retreat from bustle, and care, and distraction, are of unspeakable importance to get the clearest discovery of our wants, and to gain a near approach to God. How hallowed are these moments of lone intercourse with the great Fountain of all good! Here we feel that the refreshing waters, whose gladdening streams come pouring into our hearts, are not polluted by any intermediate channels through which they flow. They descend fresh and untainted from the pure fountain of spiritual bliss, and their cooling draughts diffuse new vigor and animation through the soul. Let these seasons be frequent, but generally short. Get a strong impression of the infinite majesty and purity of Jehovah, that the soul

may be solemnly awed, and laid in the deepest humiliation. Fix the eye on the immensity of Divine love, and the inexhaustible fullness of the atonement, and then plead the greatness of your wants, and the extent of the promises. Flow into the true spirit of pleading—the pure fervor of heart—unbegotten by mere physical effort, but rising up from awakened wants, stirred into insatiable cravings by the powerful motions of the Holy Spirit. This is the genuine spirit of supplication—of prevailing prayer. It is not measured by the volume of voice: it has a far more significant expression—the tone of deep anxiety. No words can describe it, no strength of sound can reach it: but the ear of the Infinite perfectly measures its restless concern, and the swift responses of mercy will furnish its adequate supplies.

Pray with simplicity and sincerity. No gorgeousness of style, no profusion of ornament, can render prayer more acceptable to God. He searches the heart and tries the reins. Therefore come into his presence as artless as a child, as guileless as infancy; then spread out your unvarnished wants before him; but be sure and not ask

amiss, by desiring to consume the blessing upon your lusts—wishing to obtain great sanctity, that you may win the meed of religious praise. Seek purity because God requires it, and, because when you have it, you can best glorify him in leading sinners to repentance.

16. Finally, maintain the *perfection of love*. Its measure must keep pace with the expansion of the soul. There must not only be an entire and constant exclusion of every thing sinful from the heart, we must see to it that no vacuum made by the enlargement of our capacities shall be left unfilled with love. All must be baptized with love—all must be pressed with the fullness of it. There must be an ever-growing intensity of love, as well as an increase of its measure. If we are employed according to the design of God, the soul will be perpetually acquiring clearer views of the amazing depth of Divine love; and the unfolding beauties of the wondrous scheme of human redemption will unceasingly augment the measure and strength of affection towards the all-perfect Redeemer. But an appropriate effort must be made on our part, in order to realize this deepening

and widening affection. The sacred word must be searched—its deep mines of truth explored, and the vast displays of infinite benevolence in the wide-spread fields of providence and grace must be surveyed with open eye, to keep up the incessant glow and growth of this flaming love.

But this supreme affection towards the infinitely compassionate Redeemer, must necessarily take into its warm embrace the innumerable hosts of the redeemed. Over this countless multitude, the eye of compassion must shed its pitying tear, and into their anxious ear love must pour its breath of kindness, to soften the heart into tenderness, and allure to the embrace of Christ the guilt-stricken sinner. What love is called for! How precious the soul, with its wondrous powers! What sweat, and blood, and agony, it cost to redeem it! How immense and rich might be its pleasures in the heavenly world, if disenthralled from sin! How dark and woful must be its prison-house, if finally, with all its insatiable longings for peace, and love, and glory, it shall be shut up in the bottomless abyss! Let these considerations awaken a love within you, that must have utterance

in prayers, and groans, and sighs, and tears. A compassion that pities, and woos, and entreats, till the last pulse of moral feeling has died from the sinner's heart, and the last ray of hope has fled from his sky.

Love is the mighty element that fuses the icebergs of sin, and melts down the adamant of selfishness. It touches the frosty heart with fingers of fire. It speaks in tones of compassion that fall with subduing power on the rebellious spirit of man. It sighs with a tenderness that unbolts the heart of obstinacy, and charms into penitence the sullen stubbornness of apostate sinners. It looks with an eye that gleams with the light of unearthly joys, and it sings with a melody which tames the tiger ferocity of human demoniacs, and infuses celestial rapture into the bosoms of wayworn pilgrims. Love supplies the mightiest antidote to moral evil that infinite wisdom could devise. It is the immensity of Divine compassion in the gift of the only-begotten Son of God. It is the grand spiritual magnet of the intelligent universe, attracting all to the Divine throne with the greatest force their moral agency can possibly admit. It sends out the most powerfully harmonizing influ-

ence upon the wild chaos of our disordered race. From its fathomless ocean in the Eternal Mind, issue the unwasting rivers that irrigate the parched desert of our sin-cursed earth, and cause the barren waste to bud and blossom as the rose. It was love in its infinite intensity that upheld our Great High Priest in his bitter agonies in the garden, and his pangs on the cross, and bore him onward in his grand redeeming enterprise for the rescue of the ruined family of man. And this is the mighty impulsive element with which he baptizes all his messengers whom he sends forth to proclaim the unsearchable riches of his grace. This is the power that impels them onward from home, and friends, and social endearments—that girds them with courage, and fortitude, and patience, for the toils and perils of their heaven-born mission. This is the fire that kindles the pure ministerial zeal, and supplies the invincible energy which renders the word quick and powerful, and sharper than any two-edged sword.

Love is the grand element of power in the Church also. This begets the spirit of agonizing prayer, and nerves the whole militant host for aggression upon the ranks of the wick-

ed. It awakens irrepressible pity, and inspires the language of successful warning and entreaty towards the lost and ruined. This, indeed, forms the basis of every Christian virtue. Neither meekness, nor patience, nor humility, can live and flourish without love. This gives verdure, and bloom, and freshness, and beauty, to every moral excellence. It is the bland spiritual atmosphere that breathes balmy fragrance on every plant which grows in the garden of God. It distils the gentle dew of kindness wherever the scorching sun of adversity has shed its burning beams to blight and wither the blossoms of human hope. No spirit out of the unquenchable fires below is denied its tears; no dungeon so dark as to be unvisited by its light. It knows no partiality in the diffusion of its ever full, its ever active kindness. All ranks of society, all grades of intellect, and all varieties of scientific culture, from savage ignorance to the highest literary polish, share in its unwearied efforts to bless.

This is the all-pervading, all-purifying, all-invigorating, all-controlling element. The moral plague that will not yield to this, is incurable. The impenitence which defies it, is

eternally hopeless. The malignity that cannot be removed by its sweetness, its pity, its kindness, its boundless compassion, is already turned to the very bitterness of hell. This is heaven's last expedient to quell the spirit of rebellion. In the Father's free gift of his immaculate Son, in the Son's unbounded compassion and untold sufferings for a ruined race, and in the Spirit's infinite yearnings over sinners, and his tender and moving entreaties for the recovery of the lost, love expends its utmost force. And this is the power to give conquest to the ministry and to the Church.

On this point let us indulge in a few words to our brethren in the ministry. O, my dear brethren, how can we, especially, be at rest without this perfect love? Our vows urge us to it, our work demands it, our trials, and burdens, and cares, require all its supporting and comforting influence. Are we not charged to lead on the people of God to entire holiness? to mature them in grace, and bring them to the measure of the stature of the fullness of Christ, that we may present every man perfect in Christ Jesus? Surely, then, it is not enough that we are well read in the theory of holiness, nor that we can minutely

describe every thing experimental and practical, which belongs to it.

All this might be honestly and faithfully presented to the people, and most assuredly should be, even though we are destitute of the blessing; yet there will be a want of power and pungency in all this preaching, till our own hearts are fully baptized into its spirit. We want the vital energy within. Then there will be a significancy and unction in preaching it, which no knowledge of divinity, no mere mental illumination can supply. We want the blessing. Then our words will go out, burning with its flame; they will carry a fusing and quickening energy to the hearts on which they fall. O what is the mere letter, compared with the spirit? what is a painted statue, compared to a living, active man? How can we expect to send the people ahead of us? If we know the way better than they do, should not our superior knowledge be accompanied by a superior life?—Have not the people a right to expect it? O, let us go before them and be able to say, follow us even as we follow Christ.

Do we not need a momentary exercise of the true and living faith, in order that we may

infuse the very spirit of it into the membership of the Church? If our own carriage and spirit evinced the meekness, sweetness, and lowliness of the blessing, should we not be likely to exert a guiding and controlling influence on others? Should we not, then, give mould to the Church? and if our holiness was of the right stamp, should we not save our brethren from many errors, inconsistencies, and scandals? Let us not excuse ourselves any longer, nor hold the truth in unrighteousness. If holiness is attainable, let us prove it so; not by arguments only, but by the spotlessness of our lives. We have said we were "groaning after it," let us show that we uttered the truth, and that our groaning has not been in vain. Then may we preach it to the people with power and success. Certainly we ought to preach it, and never allow ourselves to be satisfied with the attainments of the Church, till all are brought to this meetness for heaven. Has it not often seemed as if we had gained our highest wishes when souls were converted, and even when the Church only maintained an outward respectability? O let us arise; preach the word clearly, closely; cut to the quick—

probe to the bottom—sweep away the foundations of sand; tear up false hopes; sift out errors; scatter formalism to the winds; chase away the delusive dreams of heaven; insist on a religion that is vital, quickening, and saving.

Let us build on the right foundation, and build of genuine material—"gold, silver, precious stones." The day hastens that shall try every man's work, of what sort it is. It must be tried by fire. How the wood, hay, and stubble will melt away in the flame. Such, alas! are too many in the Church. We may not, we *will* not revile them, but we dare not screen them from the truth. We pity them, and yearn over them with pangs unutterable. Our fears and solitudes are all awake for them, yea, so fully aroused that we have no power to hush them to rest. We cannot close our eye to their coming doom. The vivid lines of their perilous course conduct our startled vision onward to endless burnings. They are not living for God. They have no inward power, no spirit of prayer, no communion with God, no relish for holy company. They love the world; they drink of its spirit, they covet its fame, they court its smiles, and are delighted with its show. O let our skirts

be clear. We see the sword coming, let us give the people warning. Let us not suffer them to entertain hopes of heaven with un-renewed hearts. If they will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears, still let us be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

Never was there a time when the people had greater need to have their hearts laid open, and to be warned against a mere nominal Christianity. Every thing is bent on assuming the name. Error is prolific as the river soil. Its name is legion. All the delusions that Satanic ingenuity can invent, are webbing their infatuated votaries into a hopeless entanglement. Now let us awake to our appropriate mission, that of spreading Scriptural holiness over these lands. No time is to be lost. All hell is on the alert. We, too, must be in motion. We must be filled with light, filled with love. Then we shall be filled with energy. Then will the word be quick and powerful, and sharper than any two edged sword. The Lord hasten the day, when this shall be the universal state of the ministry and the Church.

John Thorne
Proctor
Bank

you have lost



